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# The Commonweal

*A Weekly Review  
of Literature, The Arts and Public Affairs*

Friday, November 9, 1934

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**THE WORLD'S NAVIES**  
Oliver McKee, jr.

**RECOVERY OR REGENERATION**  
Ralph Adams Cram

**THE ANATOMY OF THE TOUGH GUY**  
Geoffrey Stone

*Other articles and reviews by Frederic Thompson, Raymond Larsson, James J. Walsh, William Granger Ryan, Grenville Vernon, Princess Catherine Radziwill and Edward S. Skillin, jr.*

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VOLUME XXI

NUMBER 2

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by

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## A Weekly Review of Literature, The Arts and Public Affairs

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### MEXICO FOLLOWS RUSSIA

ACCORDING to a special dispatch to the Brooklyn *Tablet* from Mexico City, quoting from the newspapers of that city of October 20, the United States Ambassador, Josephus Daniels, presented to the Mexican Senate one of the United States Senators from North Carolina, the Honorable James T. Reynolds. "Amid applause, led by the Ambassador," Senator Reynolds declared, "I am full of pride at addressing the most distinguished men of politics of Mexico and of speaking face to face with them concerning the destinies of this country."

The business which happened to be before the "most distinguished men of politics" of the Mexican Senate that afternoon—October 19—was held up, temporarily, while the Senator from the United States was expressing his pride in being permitted to address his Mexican colleagues. When the applause subsided, the Mexican Senate returned to its business, and unanimously ap-

proved the amendment to Article 3 of the Mexican Constitution, previously passed by the Chamber of Deputies—an amendment which absolutely destroys all religious education in all schools, private and public alike, in Mexico, and transforms the compulsory state education system of Mexico from its previous non-religious character into one based upon "scientific Socialism," radically anti-religious in its practical application.

While this action was proceeding in the Senate, the Chamber of Deputies, dominated by the bloc of the National Revolutionary party, was adopting resolutions (also approved later by the Senate) which called for the expulsion from all of Mexico of all priests, bishops and archbishops of the Catholic Church, and for the suppression of four of the leading newspapers of Mexico for having dared to criticize, or condemn, the proposed compulsory substitution of "scientific Socialism" for freedom in education.

Only a few days ago, Ambassador Daniels denied that his approval of the new educational system in Mexico was meant as an approval of what that system has been devised to teach, namely, the denial of God, the iniquity of all religion, and the unquestionable right of the State to control and domineer over the conscience of children and youth. The American Ambassador explained that he simply approved of universal education. It apparently does not matter to the representative of the United States in Mexico that the sort of education which Mexico—or, rather, the Supreme Chief of the Mexican Revolution, Calles, and his clique of atheistic revolutionary sub-tyrants, who now control the unhappy, miserable millions of Mexican people—has made universally compulsory is the absolute negation, the deadly opposite, of the educational system of his own country.

"We must open the minds of the people by teaching them to see the world in the light of science. We cannot do this while the Church makes them believe in God. We must tell them that God is a myth, a word, a grotesque thing."

So spoke Deputy Erro in the Mexican House of Deputies, when introducing the decree to expel the Catholic clergy—which decree now only requires the signature of the Mexican President to become effective. And that signature will be written, or not, according to the will of one man, the President's boss, Plutarco Elias Calles. The Supreme Chief may or may not decide to expel the bishops—if sufficiently encouraged by Ambassador Daniels and United States Senator Reynolds, probably he will decide to do so. But even should he refrain for the present, he knows, and his fellow tyrants know, what the Ambassador and the Senator from North Carolina ought to know, that already the Christian clergy—Protestant as well as Catholic, but the Catholic clergy especially—have been reduced to virtual impotence by a network of restrictions and prohibitions, and a relentless and ever-increasing persecution, comparable only to the anti-religious laws, and lawless pressure outside and beyond the scope of all laws, directed against religion in Russia.

In seven of the Mexican states all churches and all private religious schools have been closed. From several, the bishops and most of the clergy have been driven out. In all the states, the number of priests permitted to function even within the drastic limitations of the laws, and the still more drastic and arbitrary extension of such laws by individual governors, has been cut down to a point which compels the neglect or the absence of all religious ministrations—even baptism or the sacramental care of the dying—to millions of Mexicans. Christian parents are being outraged in their most sacred relationship to their children. Innumerable churches have been despoiled,

robbed or seized. The most bestial sort of sacrilege is openly exhibited. Scores of priests and nuns and laymen and lay women have been killed or wounded or imprisoned; thousands have been driven into exile, or into the mountains and jungles, in utter destitution.

All this is not new; it has not suddenly begun; it has been going on for many years. Not until the new legislation was proposed did the situation begin to be noticed by our secular press. But the attempt to place a frankly avowed "scientific Socialism" as the fundamental principle of education in the Constitution aroused criticism and opposition more effective in arousing the public attention of the United States than the stifled, weak, and generally disregarded outrages of the persecuted Catholics of Mexico. Many elements of the Mexican people that are not associated with the Catholic Church, some indeed being opposed to it, were stirred into opposition to the new legislation. University students and some teachers were active in this opposition, and were so far successful that the universities were exempted from the application of compulsory Socialism. The Mexican Bar Association has withheld approval of the action of the Congress. Throughout all Mexico there were other manifestations of protest.

But all such protests were met by the revolutionary chiefs with the one reply: "The Church is responsible for it all! Let us therefore crush the Church completely."

That process is now under way. The ruling powers of Mexico are seemingly determined to follow Russia's example to the last and most bitter degree. Apparently, we are to witness across our southern border line a full demonstration of the most anti-democratic, anti-libertarian, anti-religious tyranny known in the modern world outside of Russia itself.

## *Week by Week*

**P**ossibly the major sensation of a week quiet and stationary on the whole was an increase of evidence to the effect that Mr. Roosevelt is slowly disassociating himself from the extremely Left-wing interpretations of the New Deal. In California Upton Sinclair has been turned down flat, although a letter from Postmaster General Farley had indicated quite recently that Democratic generalship was trying to sit on the fence. Even the Scripps-Howard newspapers fired editorial buckshot at E.P.I.C., and when George Creel staged an open break the isolation of Sinclair was complete. On the other hand, much was expected from the "reconciliation" between the President and the American Bankers' Association, and nothing tan-

gible resulted. A steering committee of the association conceded that at present neither stabilization or budget balancing was within reach—admissions which frankly astonished the great majority of bank executives and had no visible effect other than that a cold wind nipped a weak bud of optimism in Wall Street. While all this was going on, American Legion delegates in Miami voted overwhelmingly for a cash bonus, and sundry other inflationist groups made ready for a headlong assault on the next Congress. It is generally believed that this Congress will be less "radical" than had been assumed, however, so that Mr. Roosevelt's "swing to the Right"—if it has occurred—may not have to be unmasked to the extent that might otherwise have been necessary. The outlook is for a dominantly "progressive" tone, symbolized by Mr. La Follette of Wisconsin, who seems sure of election to the Senate.

### THE ALABAMA-FLORIDA lynching outrage, latest in the roster of this type of crime, is

Another  
Lynching

also one of the worst. The victim of it had already been arrested, and there was not the slightest danger that he would not receive a just trial, or would escape the penalty for his felony, if found guilty. He was taken by violence from the jail, mutilated and hanged on a tree on the courthouse lawn. Only the most barbarous bestiality could have been responsible for this degraded and revolting performance. But there are nevertheless heartening aspects to the situation. No single lawless execution, perhaps, has stirred a deeper or more spontaneous indignation among the great mass of decent citizens throughout the locality in which it was perpetrated, or caused more forthright criticism against state and county authorities. Further, as the lynchers transported their captive from Alabama to Florida, the case has an interstate angle which may give the federal government a technical entry. We are no friend of federal interference where there is a healthy alternative to it; but what alternative may be found, to operate with the swiftness essential in criminal prosecution, in these localities where the admitted weakness is usually a disgraceful complaisance toward the lawless mob on the part of those sworn to uphold the law, does not honestly appear. That the reputable and civilized portion of the South is already gaining the ascendant in the matter of lynching cannot be doubted; in spite of manifestations like the present one, public opinion against lynching is growing steadily. But precisely here, it is significant that this element of the population has been asking for federal action in this case. It is probable that their attitude will be extended to support the federal anti-lynching law again to be introduced into Congress.

**T**HE PROGRESS of the largest and most complete social experiment in our times, that of Soviet Russia, is one that will be of constant and increasing importance in this century, as was, and is, our own experiment after our revolt from the monarchical system, and as was, and is, the French Revolution. We have ventured the guess before, that the outcome at the end of the century, will be as mixed and moot as the outcomes of democracy have been here and in France. There is one element, however, which may make the outcome as objectively simple as the struggle of the western world to throw off the yoke of the Mohammedan invasion. The inlay of Christendom, of individual self-discipline and of self-perfection according to standards even higher than some ideology of social merit, was an actual, continuing fundament of civilization in our social experiments. It has been the core of sanity, of realistic morality which is beyond the lunatic fringe of dialectics which have sought to prove that immorality is healthier and nobler than morality, and it has been the fountain-head of charity which does not ask political questions of a dying or injured person as a condition to rendering aid. The forces opposed to this core of Christianity in our social experiments have been easily identifiable as preponderantly barbarian—forces of violence, of despoliation (that is, of stealing, of burning and of violating sanctuaries in which quiet and constructive people have sought the most elementary refuge, the freedom to address their God in peace and to judge of themselves according to the standards of what He would will).

**T**HEY have been forces which have attempted the uttermost in tyranny, the denial of man's freedom of conscience, but they were never unopposed. Our revolution was perpetrated on the whole by simple, believing men, and the expression of their belief can be often read in the instruments which they wrote for the setting-up of our social experiment. In France the revolution was largely conducted and for a time controlled by atheists. However, in France there was probably a larger proportion of simple, practising Christians in the population than there was in this country. So in fact Christianity was never absent from our social experiments, and it has been a bulwark against the forces of tyranny. In Russia, on the other hand, Christianity has apparently been pretty thoroughly, ruthlessly eliminated. Coincidentally we have witnessed the deliberate withholding of the bread of life as a political instrument utilized on an unprecedented scale and the purpose of converting the whole world to the new political creed made integral with application of the creed in Russia. Even if the dictators in Moscow who

suppress any criticism of themselves or any freedom of opinion and manners among their 150,000,000 subjects with the absolutism of the great barbarian leaders of the past, succeed only partially in their aims in our lifetimes, certainly they are going to force the most tremendous alternatives on men and women of free will.

**SIGNS** of something or other are discerned in the increasing patronage given by the public to theatrical and sport entertainment.

**Football and the Colleges** From this point of view, college football is also on the upgrade. There have been great crowds here, there and yonder during the season, and better ones are expected. Instead of the half-dozen "wizard teams" of a decade ago, the nation now beholds a startling assortment of clever coaches and pounding players, so that Mr. Fan is constantly drawn by some new magnet appearing from nowhere to capture all the nice adjectives on the sporting page. On virtually every Saturday his home town acts host to a team which has dumfounded the critics and unmasked the prophets. He therefore feels an irresistible urge to part with a few dollars and see for himself. Now it is obvious that a system which produces such results has dependable human instincts on its side. Football is a good game, and when young college teams play it one is reasonably sure that nobody is stalling or going about his business in a strictly professional way. The color which youth alone can provide is splashed all over the grandstands. For the oldest of us the spectacle is a tonic; for the youngest it is a ticket to more or less innocent delirium. We may deplore certain aspects of the football racket as much as we like, but the fact remains that this is probably the last thing for which Americans would suggest a really effective bridle and halter. NRA has endeavored to curb abuses not half so deplorable as some which take place behind the scenes adorned with college athletic boards, but the fact of the matter is that few care about them.

**WHAT** can and must be said, however, is that excepting in very few places and in minor ways the American college has not only failed to develop anything comparable to football as a means of influence on the student body, but that it is fast losing its ability to do so. During the past several years, a number of first-rate younger men have gone into the business of managing universities; and their verdict is that the college is, by and large, the hollowest institution with which they have ever been associated. Most of these men do not address the general public on the subject, but it is not hard to learn details of their point of view. The only possible justification for alma mater's existence is firm belief in the value of the

cultivated person. That faith both Saint Ignatius and the founders of certain New England homes of learning shared, and their enthusiasm communicated itself to thousands upon thousands who would rather have been educated than rich. Our colleges have and express tremendous reverence for combat, victory, enthusiasm, instinct, crowds, money. To these things they cheerfully surrender the individual because they don't know what to do with the individual. And behind this decision there lies a deeper motivation: they can test a good football team by its victories, but they have lost their ability to test culture. How many college instructors have even read Newman's theory of university life? And among those who have read, how many are there who sense a profound certainty that it would do them any good to subscribe to its point of view? Yes—the men and women who have paid the largest admission fees to the stadium are those who should be the educators of the future United States.

**IN VIEW** of what has been said before, it is possibly not astonishing that the story of the

**Catholic University of America** is one of constant and growing financial need. The Church in the United States is "of the people." That is its greatest natural source

of strength and also its foremost danger—strength in that it rests strongly on a foundation of simple, healthy, generous, serious common folk capable of making any sacrifice demanded of them; danger in that it may lack the diversified and well-trained guidance requisite in these times. Quite naturally, therefore, the value of a first-rate Catholic graduate school has not been and is not appreciated. The college as popularly understood is an institution where boys learn to surmount the temptations of adolescence through the help of grace, and where they lose uncouthness which might impair success under modern urban conditions. This college is supported by large groups of parents eager and willing to drudge for the advantage of their children and thankful for the moral safeguards of the Catholic educational institution. But just what is a graduate school? Why make sacrifices for it, in addition to all the rest demanded by the Church? The answers to these questions are not known and not understood. On December 2, the annual collection for the Catholic University will be taken up, and success is imperatively necessary if the work is to continue at all. We find ourselves wondering if it would not be worth every priest's while, because of his love for the work of the Church as a whole, to devote that Sunday's address to making it clear why the University must exist and how it is intimately bound up with the everything we cherish as sacred and obligatory.

## THE WORLD'S NAVIES

By OLIVER MCKEE, JR.

**T**O LAY the ground-work for a naval conference next year, representatives of Great Britain, Japan and the United States have met in London for exploratory conversations. The limiting agreements made at the Washington conference of 1921-1922

expire in 1936 and, if limitation is to continue, a new treaty will be necessary. The London discussions will cover the preliminaries to a later conference, including many technical questions, and if the initial hurdles can be cleared, it may be possible, in a conference next year, to apply the existing formula to future naval construction—that is, a limitation of the total tonnage permitted, in the various categories, and a fixed ratio between each signatory. Within these limits, the signatories are free to build as they see fit.

Limitation of naval armaments by international agreement offers the only method of arms reduction that so far has proved feasible. After laboring many years, the Geneva disarmament conference has been able neither to reduce land armaments nor to curtail "offensive" weapons. As a practical method of preventing a competitive building race, the United States proposed a limiting agreement at the Washington conference of 1921-1922, and, to lead the way, we sacrificed a capital ship program which, when completed, would have given us the world's most powerful fleet. The Washington agreement, which applied only to capital ships and aircraft carriers, was extended at London in 1930 to include an agreement between Great Britain, Japan and the United States to carry the limiting ratios to cruisers, destroyers and other auxiliaries. Tonnage limitations therefore apply at the present time to practically all types of fighting ships in the navies of the three leading sea powers.

As chief spokesman for the Roosevelt administration, Norman H. Davis will urge at London a further reduction in naval tonnage, under substantially the same ratios that have been in effect since 1922, that is, a 5-5-3 ratio as between Great Britain, the United States and Japan. The present administration follows the same general policy that Messrs. Hoover and Stimson laid down in their efforts to scale down naval armaments by international agreement. The American program, however, faces two major obstacles. In Great Britain there is a strong demand to end

*Grave importance attaches to the outcome of the naval armament parleys now being held in London by way of preparation for an intra-national conference to be held next year. Mr. McKee discusses the background and the more recent developments. His article was written just prior to dispatches indicating serious disagreement between American and Japanese delegations. This dispute does not affect the correctness of Mr. McKee's summary, although it adds measurably to the seriousness of the general situation—The Editors.*

limitation by treaty, and free Britain from the "shackles" of the limiting agreements. Many friends of the British navy argue that the reduction in cruiser tonnage has brought its cruiser fleet below the minimum level needed for the defense of Brit-

ain's far-flung empire. If this proves to be the view of the London government also, and if it insists on the right to build as many ships as the Admiralty thinks are necessary to assure the defense of the empire, and assure British sea supremacy in the Mediterranean against France and Italy, both of which have been actively engaged in strengthening their navies, the outlook for a successful conference next year will not be particularly bright. A second, and more formidable, obstacle to the success of the conference is the attitude of Japan. Granted a 5-3 ratio at previous conferences, the Tokyo government, according to reports from the Japanese capital, will ask for a higher ratio, if not parity. Neither the United States, whose fleet has responsibilities in two oceans, nor Great Britain, whose navy protects a vast empire, can view with equanimity an increase in the Japanese quota from 5-3 to 5-5.

A parity demand from Japan, Washington officials have hinted, may lead to a shift in our attitude toward Pacific naval bases. Confronted at the 1921-1922 conference with strong objections from Japan to the proposed 5-3 ratio, the United States delegation, headed by Charles Evans Hughes, then Secretary of State, proposed, as a concession to Japan, that a provision be inserted in the treaty to maintain the status quo in Pacific naval bases. For naval bases are an integral element of sea power, often as important as ships. Article XIX of the treaty deals with Pacific bases. Its concluding paragraph reads as follows:

The maintenance of the status quo under the foregoing provisions implies that no new fortifications or naval bases shall be established in the territories and possessions specified; that no measures shall be taken to increase the existing naval facilities for the repair and maintenance of naval forces, and that no increase shall be made in the coast defenses of the territories and possessions above specified. This restriction, however, does not preclude such repair and replacement of worn-out weapons and equipment as is customary in naval and military establishments in time of peace.

Under this provision the United States agreed not to increase the fortifications and bases in the Philippines, Guam and other islands in the western Pacific, Alaska, Hawaii and the Panama Canal Zone being specifically exempted. Great Britain also secured the right to strengthen the base at Singapore, so essential in the defense of India, Australia and New Zealand. Incorporation of this provision in the treaty ended naval competition for the time being in the Pacific. Neither of our two bases in the Philippines was equipped to serve as a fleet base and, though strategically of importance, neither Guam nor Samoa could adequately service the fleet in time of war. During the life of the treaty, the United States yielded the right to strengthen our Far Eastern bases, thereby precluding the possibility of large scale fleet operations in that area. Acceptance of the Hughes proposal, in a word, gave Japan command of the seas in the Far East.

The picture changes if Japan is preparing to seek parity with Great Britain and the United States. Not only will that involve a shift in the balance of power, but it raises the question whether, to assure the protection of our Pacific Coast and Hawaii, and the necessary freedom of operation for our fleet, the United States will not need new bases at Guam and Samoa, and perhaps a base in Alaska, as a supplementary protection. A proud and sensitive people, the Japanese, it is said, have felt that anything less than parity with Great Britain and the United States places upon them the stigma of inferiority. No such complaint has come from France and Italy, each assigned at the Washington conference a 1.75 ratio in capital ships. In retrospect, Article XIX of the Washington treaty therefore assumes a larger importance than at the time was attached to it. For it was on the basis of the status quo in the Pacific that Japan agreed to 5-3 ratio, and if now Tokyo wants a higher ratio, or parity, Great Britain and the United States may pointedly remind Japan that if the status quo is not continued, and if treaty limitation goes by the board, other powers will be free to establish naval bases in the Far East that will permit large scale naval operations in that area—a potential threat from which Japan is now free.

In the post-war period of American prosperity, Congress voted funds for the construction of warships with a niggardly hand. Curiously enough, it has taken hard times to loosen the nation's purse strings to provide the navy with replacements long overdue, and new ships. Under the Roosevelt administration, the federal government, as a recovery and employment measure, has embarked on a gigantic public works program. The navy shares in the funds so allocated, and the economic aspect seems to be mainly responsible for the recent change in the attitude of Congress

toward naval construction. Out of every \$1 spent on the construction of ships for the fleet, it is estimated that \$.85 goes to labor, either directly or indirectly. Navy yards and bases now employ 54,000 civilian workers—10,000 more than a year ago—and naval contracts to private yards similarly have given employment to about 14,000 persons. Not only this, but the materials that enter into the construction of a modern man of war are obtained from practically every state in the country. The economic benefits are widely distributed and are by no means confined to the coast areas where the navy yards are located. For many years to come, large federal expenditures for public works seem likely, and, while they continue, the navy doubtless will be given its share for the construction of new ships. The federal program of priming the pump therefore has been of direct assistance to the navy, by overcoming the traditional reluctance of Congress, in times of peace, to vote funds for naval replacements and increase of the navy. In the event of the failure of the naval conference, and the beginning anew of free-for-all competition, Congress may be willing to match the construction of other powers.

When the Roosevelt administration came into office in 1933, the United States fleet was an unbalanced unit. In capital ships we were strong, and also in certain classes of cruisers, but in other categories, notably modern destroyers, we were markedly deficient. Using the yardstick of the Washington and London treaties, which assigned to us limiting tonnages in each of the principal categories of war vessels, we were 135 ships below treaty level. During the eleven years preceding 1933—a period which included many years when the Federal Treasury had large surpluses—we laid down but 14 ships to replace over-age tonnage: 8 destroyers and 6 submarines. In 1933, a start was made toward building a treaty navy, when Congress appropriated funds for 2 aircraft carriers, 1 heavy cruiser, 4 light cruisers, 24 destroyers and 4 submarines. All 37 of these units will have joined the fleet before the spring of 1937. Further action was taken by Congress in the last session, through the enactment of the Vinson-Trammell "treaty navy" bill. Under this legislation, contracts were awarded in August for 24 ships. When the ships now under way are completed, the navy will be but 76 units short of its stipulated treaty strength. Additional funds for new construction will probably be voted by the new Congress.

Other countries did not follow the United States in curtailing naval construction in the eleven years following the 1921-1922 conference in Washington. According to Secretary Swanson, in his last annual report, ships laid down, or appropriated for, since January 1, 1922, are as follows: the United States 74, tonnage 330,890;

Great Britain 168, tonnage 520,845; Japan 188, tonnage 483,262; France 200, tonnage 508,330; Italy 147, tonnage 298,971. It is interesting to note also that while both the United States and Great Britain can under existing treaty limitations both build a substantial amount of tonnage before December 31, 1936, Japan has voted funds for the construction of every ship to which she is entitled up to 1936 under the treaties.

The present administration seems committed to a policy that will give the country a real treaty navy, and not merely the right on paper to such a navy. President Roosevelt himself has endorsed this program and presumably Secretary Swanson accurately expresses the position of the administration when he says,

The time has come when we can no longer afford to lead in disarmament by example. Other powers have not followed our example, with the result that the United States now finds its relative naval strength seriously impaired. Our weakened position does not serve the cause of peace. It jeopardizes it, because balanced armament fortifies diplomacy and is an important element in preserving peace and justice, whereas undue weakness invites aggressive war, breeding violation of one's rights. Neither is there economy in our example of disarmament by example, which has not been followed by others. It is extravagance. This was illustrated by our expensive program of building during the last war, because few of the large number of ships appropriated for were ready for use before the war ended. Naval wars are largely fought and decided with fleets existing at the beginning of the conflict. The nation's first line of defense cannot be improvised overnight. I believe in the present treaty ratios. There are two methods by which these ratios may be obtained: first, by reduction of naval strength on the part of other nations to our level, or, second, by our building up to full treaty strength. Inasmuch as the first method has been tried and failed, only the second remains open to us.

In the declarations of administration spokesmen such as Secretary Swanson, and in the willingness of Congress, both as a recovery and national defense measure, to vote funds for the fleet, we find evidences of a new American attitude toward the limitation of navies by treaty, as the question of continuing the international agreements presents itself to the conferees at London. Disarmament by example has few friends in court, and both Congress and the administration are ready to build a real treaty navy, with ships in the water, not merely blueprints of hypothetical war vessels. Yet no shift in foreign policy, no aggressor's rôle, accompanies this change in attitude. The foreign policies of the present administration, which call for the early retirement of the United States from the Philippines, and which at so many points are predicated on the doctrine of the "good neighbor," certainly carry no threats to other

powers. The slogan, "A navy second to none," has become a popular one, as a result of the disillusionment of the American people following the collapse of the international peace movement and the demonstrated weakness of the peace machinery, and seems the expression of a realistic conception that in an imperfect world it is prudent to keep the approaches to one's own garden in good repair.

And it may even well be that by building a treaty navy the United States is most effectively serving the cause for which its leaders have labored since Mr. Hughes presided over the Washington conference: definite limitation of naval tonnage, with fixed ratios, a limitation that prevents free-for-all competition, and minimizes international fears. The treaty navy policy not only means that we are ready to build ships, if necessary, but it is a reminder also, that, so far as financial resources go, we can afford a naval race as well as any other power. The alternative to a new naval race, costly to the taxpayers, and a breeder of international suspicions, is a renewal of the limiting agreements, possibly a reduction in tonnage allotments that will nevertheless keep unchanged the relative position of each signatory power. It is this alternative which Washington hopes will be accepted by the British and Japanese conferees at London, as the basis for next year's conference.

### *For the Death of a Priest*

Anoint the athlete of the Lord:  
In terrible joy he dies.  
The feet that sped precipitate on  
Apostolates, eaglewise,  
Are quiet now for a *Kyrie* pause,  
In the hour of his last assize.

Anoint the athlete of the Lord;  
In terrible joy he knows  
Why the hand that blessed the prodigal son  
On quickening grace may close,  
For another anointing pierced his palms  
And "a priest forever" uprose.

The bells of laughter in his voice  
Kept ruinous shades at bay;  
But his uttermost call was a hush in the Mass  
Like a breath that is taken away,  
Like a breath that is caught in the Name on his lips,  
The Name of his Friend in the way.

The ultimate awe is now in his face;  
Veiled radiance dims his eyes,  
While to his listening soul are borne  
Eternity's *Sanctus* cries—  
Receive your athlete now, O Lord—  
In terrible joy he dies.

SISTER THOMAS AQUINAS.

# THE ANATOMY OF THE TOUGH GUY

By GEOFFREY STONE

**S**INCE the scientific method first began to exert its great fascination on men in the seventeenth century, two strains have been prominent in thought. One has been the result of the attempt to apply the scientific method to all thinking, and the other has been either a reaction against this attempt or a logical conclusion to it, antipathetic in its emotional connotations to the original premise. Without too strictly identifying them with the carefully formulated philosophical doctrines that go by the names, these trends of thought may be called respectively the empirical and the idealistic. As philosophy filters down from its source in the minds of certain thinkers, it is inevitable that its waters should become less lucid than they are at their head; the emotional and practical necessities of man are tributaries which feed the stream on its way and do much to alter its eventual nature. Despite this, thought in its transit from the study to the market place surely retains some of the peculiar force it had at first, and whatever the vagaries of popular misinterpretation (which is often only partial interpretation) are, they must still get their dominant cast from the ideas they distort. The only alternative to this is to maintain that ways of thinking are somehow autogenous in large groups of people and that formulators of new ideas merely happen to precede in time the general acceptance of the ideas they have propounded. Such a denial of cause and effect would indeed agree with the strains of thought mentioned here; and it would also deny any reason for discussing them further. Human nature doubtless has its always recurrent tendencies and even error can show nothing new under the sun, yet these tendencies do not spring up without an atmosphere favorable to their appearance; this atmosphere, in the realm of thought, comes from above, and it is not far-fetched to hold that an idea fashioned in the workshop of philosophy has its counterpart in the pages of a current novel.

The empirical attitude, if we take as a starting point the seventeenth century, seems to have appeared before the idealistic—even in the thought of single men. That the triumphs of science in the physical world led man to believe that its procedure would be as fruitful in every sphere has frequently been pointed out. Locke, we know, admired the "judicious Mr. Newton," and it is significant that the only qualities which he allowed exterior existence in the world—solidity, extension, rest, movement, figure and number—were the especial concerns of Newtonian physics. With-

out stopping to show how a theory of knowledge was evolved which denied that men had any other knowledge than was given them in particular perceptions of sense, it is still plain, given this theory, how men came to hold that the world consisted of nothing but objects of sense, for if they knew only what they could measure or put to experimental tests, they had no warrant for believing in the existence of things other than these. To be sure, among the philosophers the problem was not so simple, and while all knowledge remained sensory, its objects sometimes disappeared and only sense itself remained, or again measurement, though in some odd way true, told nothing of the thing it measured. But in its popular form the empirical tendency did not manufacture these complexities for itself: it accepted an entirely material world; it did not want to be told anything that was not "fact"; the criterion of "fact" was its efficiency in controlling nature; and the activity of the senses was extremely important. This may seem nothing more than part of the common-sense attitude; and that is the point: it is nothing more than part of it.

The idealistic attitude that proceeded from this, then ran concurrently with it, had its philosophical genesis in subtle and devious ways, so that Berkeley, who set out to rescue every-day perception from the assaults of the "Minute Philosophers" of science, could end by insisting of "all the choir of heaven and furniture of earth" that "their being is to be perceived or known." But, once more, the popular result was a simpler thing. Besides believing he added a cubit to his stature by taking thought, the idealist was convinced he also created that very stature in the act of taking thought. Here was a position to give assurance in an age in which authority and certainty were weakening, for each man became his own authority and he had but to think a thing for it to be true. To those who recognized that there was some immaterial element in their lives which demanded immaterial satisfactions, the idealistic viewpoint had its powerful appeal and, like the drunken peasant seeking to bestride the horse of truth, they fell off on the other side. Of course, in individual lives it was not always a mere reaction from one extreme to the other: the romantic temperament, anxious to establish its own feelings as the final reality, could here find the justification for its natural bent; and even the confirmed empiricist could find a means of spiritual recreation or a salve for a troubled conscience.

Both idealism and empiricism illuminate the anatomy of the tough guy. For a considerable,

perhaps the major, portion of contemporary fiction can be dichotomized (and not arbitrarily if these twin strains have persisted and have influenced men) into idealistic and empirical: one seeking to create the world by the fiat of its own mind, the other denying everything but the measurable and the testimony of sense. The tough guy is the empiricist of fiction. His senses alone give him knowledge of a very material world, and beyond the immediate knowledge of his sense he does not go; his interests do not extend beyond facts, and his preference is that they should be brutal; the general concept and any truth other than the pragmatic, which is the expedient, hold no value for him.

All this is revealed in two of the latest products of the "hard-hitting school of novelists"—Benjamin Appel's "Brain Guy" (Knopf) and John O'Hara's "Appointment in Samarra" (Harcourt, Brace). Mr. Appel traces the rise of a gangster, Mr. O'Hara the fall of a business man, and in the case of each the motivating power is concern with money, which, in its turn, is looked on as a means of procuring the pleasures of sex and drink. Overt action of one sort or another (for instance, murder and suicide) the characters of both books do take, yet one never feels that their behavior is truly purposive; what they do has the unmeditated and reflexive action of the foot responding to a blow on the knee. It is doubtful that either author would have his character's action appear otherwise, for this instinctive and non-intellectual quality of action seems its essential nature to them, as it is for popular empiricism, to which the mere fact of the deed itself is the important thing. Action of this sort cannot result in the creation of character, since character is more than quantitative, and so the attempt to present individuals is made by giving the results of minute observation: the daily routine is pictured in detail, there is a loving reproduction of unlovely speech, and any taint of the "literary" is eschewed to prove that the author looks on life through no old formulae. In this manner is the method of science applied to novel-writing; it may be a base parody of the true scientific method, but it is that out of undue reverence, not hostility. Messrs. Appel and O'Hara (and they are serving here as the whipping boys for their school) further follow the empirical temper in their refusal to proclaim a general law; there is the same high regard for the tentative in the inconclusive and formless nature of their novels: they can but give us the "facts" and never abstract the formal pattern that might be in them.

It is not hard to see why sex should occupy so large a place in these novels. Dependent as they are on sensation for all their substance, they naturally turn to the most powerful of sensations for the most significant factor in the lives

of which they tell. Sex also has the virtue, for them, of coming closer than any other sensation to showing forth a pattern automatically; it has its rhythm and its self-confinement; its manifestations, even in their most elementary physical form, present a dramatic opposition of forces. There is, however, another equally strong attraction in sex for the tough guy of fiction, for its vague yearnings offer a crude counterpart of the activities of the spirit, thereby supplying a medium in which the idealistic tendency, so often found in the company of the empirical, can operate. To the characters of these writers the initial force of their sexual instincts is as blind as any in their behavior, but as it progresses it liberates them from bondage to the material, from the mechanical impact of thing on thing, and the crude ego swells till it encompasses the world and only what it wishes and thinks is so.

We have seen the tough guy in fiction before this and named him the realist; but the especial mark of the tough guy at the moment is his choice of characters who are extreme exemplars of the mechanical nature of life, the emotional conviction of which lies behind his writing; and by interpreting men in these terms he has brutalized them, because it is the animal in man which is nearest to the machine. Yet if the word "realist" had true meaning, it could not be used of the tough guy, for it is not reality that he records in his novels; there is no need to speak of heaven, but there are more things on earth than are dreamed of in his philosophy, which declares life's most important elements either unknowable or non-existent. In his exclusive devotion to what he believes is the fact, he misses all the wider truths which make the fact meaningful and so the stuff of literature. If one looks on the novel of the tough guy from a strictly esthetic viewpoint, it will be found to be tedious and dull, without form, for all its barrenness nowhere showing the true economy that comes out of a recognition of the inner necessities of the material, paradoxically full of irrelevancies, and in the end without life. And the reason for this is that basically it has never looked upon life; it has never reflected on the true constituents of the thing with which it pretends to deal; and proceeding by a formula whose incompleteness dooms all its users to sterility, it has failed to achieve art, which is never a dead thing. No one today would ask art to exist apart from life, but few are as ready to see that life itself must be visualized truly and lucidly if art is to issue from it and that first principles are not a convenient phrase for vague moralizers or ideal postulations to intrigue the abstruse interests of philosophers but things real and actual which, when not rightly apprehended, produce such monsters as the tough guy.

# RECOVERY OR REGENERATION<sup>1</sup>

By RALPH ADAMS CRAM

**E**VEN if it were theoretically desirable, which it is not, there is no return to the manorial system of feudalism, nor yet to the method of the early Middle Ages when the village was wholly self-contained and production solely for local consumption. The growth of the towns during the fourteenth century and of the craft and merchant guilds that followed often enormously broadened the scope of human life materially, intellectually and spiritually. True, these towns, with their incipient agencies along the lines of trade, division and segregation of industries, finance, banking and the extension of markets ever farther and farther afield with ever-increasing imports from alien lands, even from the farthest East, laid the foundations of the contemporary capitalistic-industrial system, but in what they themselves did prior to the sixteenth century there was little or nothing inimical to "the good life." It was the breakdown of the sense of real values consequent upon the rationalism of the Renaissance and the disregard and distortions of religious sanctions resulting from the Protestant Revolution, concentrated and given effective operation by the political revolution, that voided a good working system of value and opened the way for the uncontrolled working-out of the unlimited potency inherent in the material discoveries and mechanical inventions of the nineteenth century, with the results we now confront with dismay but, I believe, with a full determination to meet, to oppose and to redeem.

The social organism of the future, at least in its economic aspect, whenever it has taken on its definite form, should be conceived on more or less the following lines.

Assuming for purposes of discussion, a unit of five hundred families with an average population of 2,000, there would be the central nucleus of 500 houses, each with garden plots of, say, two acres. This area would permit the growing of all vegetables, fruits, roots, etc., for the use of the family throughout the year, with, probably, some surplus. It would also accommodate the necessary fowls and one or two pigs. Surrounding the village would be enough farm land to provide pasturage for as many cows as would be necessary to supply the community with milk, butter and cheese, with a certain surplus for marketing, also to provide the potatoes, corn and other grains for local consumption, with woodland for fuel. The individual gardens would be cultivated by each family, but the farmlands would be held in common and

worked by members of the community, a certain amount of time being given by all the male members. Tractors or other large machines would be community property. All the produce of the farms would be processed by mills, established and run by the community, and distributed pro rata. Any surplus would be sold and the price paid into the common chest.

In the village would be established such workshops as local conditions would render possible and desirable. These would be primarily for handicrafts, and, also primarily, for the supply of the village. There would be wood-working, carpentry, furniture, wood-carving; the making of pottery and glass; metal work in forged and wrought iron, in copper, brass and tin. Weaving would be carried on largely in the several households by the women with hand- or small-power-looms. In some cases, it might be possible for the community to own a flock of sheep, the wool being spun and woven in small factories. Flax could also be grown and a certain amount of linen produced for local supply. A dairy and canning plant would be maintained chiefly again for local consumption, any surplus being marketable.

In each village there would of course be certain technicians, plumbers, electricians, carpenters, shoemakers, etc. These would own their own gardens and participate in all the community products, receiving a certain scale of wage fixed in accordance with the assumed rate of productivity of those engaged in the workshops. They would be paid by those who employed them. There would also be resident physicians, and nurses, but they would be on salary paid by the community. A local infirmary would also be free to all in the village.

The buildings other than dwellings and workshops would include a "town hall," or community centre for all public meetings, concerts, dramas, movies, etc., also club and social rooms together with simple provision for indoor physical exercises in winter. There would be a bazaar or market for the sale of articles of food, clothing, household supplies, etc., that could not be locally produced; kindergarten, primary and grammar schools; and, if the religious affiliations of the residents were of one kind, as should be the case, one or more churches.

In a word then, the typical community of 500 families would be self-centered, self-contained, self-sufficient and self-supporting, meeting all the primary and essential needs of its people, economic, industrial, commercial and cultural. It might be formed in an organized township or it

<sup>1</sup> This is the second and concluding instalment of this article.

might be constituted as a township in itself, dependent on local conditions.

How could it be worked out financially and what would be its balance sheet? A somewhat careful, but necessarily tentative, computation indicates that the cost of a typical installation for a group of 500 families would be something like \$3,500,000. This would include the land (about 2,500 acres) and its conditioning for gardens and farms; dwellings with a certain amount of furnishings; roads and sanitation, livestock, craftshops, market, schools and other necessary public buildings. Except for the dwellings, much of the structural work might of necessity be of a more or less temporary nature.

Built by the government from a bond issue, bearing 3½ percent interest, the annual charge would be \$122,500 or, in round numbers, \$125,000, while a similar sum would be allotted to a sinking fund for the ultimate extinguishing of the debt incurred in establishing the community. The annual cost of administration, including salaries paid to managers, teachers, shop directors, doctors, etc., for part-time services (all would have their houses and gardens, and would participate in the community products) is estimated at approximately \$50,000, making a total annual charge of \$300,000.

Assuming that the 500 families would comprise 2,500 individuals—men, women and children—it should be possible to count on at least 1,000 persons as part-time workers in the craft shops and other non-agricultural industries. When these industries are fully organized and the workers trained, each one should be able to create marketable value at the rate of \$5 per day, working six hours a day, five days in the week and for thirty weeks in the year. This would give a total workshop income for the community of \$750,000. Deducting the charges of \$300,000 for interest, sinking-fund and management, the balance remaining would be \$450,000 which, divided amongst the 500 families, would give \$900 to each family. As there would be no rent to pay, nearly all the food products would be derived from the gardens and farms worked in the free time not given to shop production, and as all schooling and medical service would be gratuitous, while much could be produced in the homes in the way of textiles and clothing, as well as a marketable surplus of many sorts derived from the gardens, fowls, etc., each family would be receiving about the equivalent of an income under existing economic conditions, of some \$2,500 per year.

One question that immediately suggests itself is: How are individuals predominantly urban in their habits and traditions and apt only for factory labor of a manual kind, with no experience either in agricultural work of any kind or the sorts of craftsmanship contemplated under this plan,

to be fitted to these new conditions so that they would be in a position to produce what was needed from the gardens and farms and also their quota of revenue from the local crafts? Certainly at least a year of training would be necessary during which time the maintenance of the 500 families would be a charge against the general fund. This educational process would of necessity be in the hands of technical experts, gardeners, agriculturalists, craftsmen, and under their tutelage the men and women, and the children of working age, ought, within the year allowed, to become proficient in their various producing activities.

The matter of local government and administration is another problem offering itself for solution. If the community is established in an already organized township, the resident would automatically become a part thereof in a political sense, but the desirable scheme would be new and independent social and political organisms, as self-governing as they would be self-contained. At the outset, and during the formative period, there would have to be a centralized and authoritative group of technical managers, in general control both of husbandry and shop production, made up of the experts who give the preliminary training and under the direction of a sort of "bailiff" who would be the effective head of the little state. In time, and as the community became organized, unified and efficient, it would take over these functions of management and administration, making its own rules and regulations and enforcing its own system of discipline.

The "homesteaders" of a community are in a sense shareholders in a corporation. They have equal rights in all its privileges and the usufruct of the farms and shops. If anyone gives up his homestead and leaves the community after a period of years he receives a cash payment, pro rata, based on the assumption that at the end of twenty years the indebtedness of the community will have been extinguished and, had he remained, he would have acquired title to his homestead. He has power to bequeath his homestead or to sell it, subject to the consent of the governing body, and another who takes up his holding may do so by paying in the amount of the equity the original owner is calculated to have acquired through the time of his holding. When the total cost of establishing the community has been defrayed—in theory at the expiration of twenty years—every householder becomes the absolute possessor of his homestead, and after this time the full amount of his earnings in the shops comes to him, minus only the amount deducted to cover the cost of community administration and upkeep. Should it become necessary for any householder to be dispossessed and dismissed from the community, he also receives

a certain compensation based on the length of time he has been a resident and his successor may enter into possession by paying in the same amount, when he acquires the rights and privileges of an original homesteader.

The pecuniary value of labor performed in the community craft shops will of course be computed on the basis of the quality of each man's work. The Middle Ages recognized the natural divisions as those of apprentice, journeyman and master. These could well be reestablished. The sooner the bonded indebtedness of the community was discharged, the sooner would each householder acquire title to his house and allotment; hence there would be a strong incentive for all to advance this date, each by raising the value of his own work.

Those who developed little aptitude for craft work would take over the rougher labor—the conditioning and maintenance of the common farm lands, tending the cattle, mending roads, snow clearance, etc.—while those of demonstrated ability along clerical lines would act as school teachers, bookkeepers, clerks and shop assistants, receiving compensation on the same basis as those engaged in actual shop work.

The division of time as between craft shop on the one hand, gardening and agriculture on the other, would naturally follow seasonal conditions. From April to October, in New England for example, the shop work would be reduced to a minimum, while for the other six months, the reverse would be the case.

With a maximum of six hours shop work, five days in the week for thirty weeks in the year, there will of course remain a large amount of

free time over and above that which would be needed for gardens and farms. Whatever was produced during this period would be the sole property of the individual. Its nature and amount would depend on the taste, inclination and capacity of each man or woman. The community administration would foster all possible household crafts: weaving, needle-work, artistry of many kinds for the women, cabinet-work, wood-carving, metal and pottery work of all sorts for men and boys. Products not consumed in the family or community would be marketed through the communal bazaar or even outside the community itself.

I would not have it assumed, because I have gone into considerable detail in what I have said above, that this is intended to be a complete program or that these same details are not subject to revision and amendment. They represent no more than the possibly amorphous, certainly slow-growing and as yet indeterminate ideas of one individual. They are set down in this form simply as a sort of "preliminary sketch" of a certain project, and for the purpose of indicating a general principle. To the end of actual realization, it would be necessary to bring into consultation economic, industrial and sociological authorities who, while accepting and holding to the general idea here set forth, would work out the many details of operation.

Already a beginning has been made and under high auspices. If this leads to further consistent and comprehensive development, it may mean that the fundamental problem that underlies the many superficial appearances now enjoying primary attention, has found its ultimate solution.

## WREATH OF MARTYRDOM

By RAYMOND LARSSON

**I**F THEIR martyrdom is their crown, their works are the garland and wreath of their martyrdom. The works of their apostleship are the Jesuits' incense and their myrrh.

If there is a book, a record, other than the lives of the saints, more compact of wonders, of miracles, of prodigies, of insufferable pain suffered gladly, than the volumes of the "Jesuit Relations," I do not know it. They are the earth's wilderness, and the earth's wilderness begun to flower. In them the saints exhort, the neophytes walk in praise, a testimony—butt of jibes, cruelties, tortures; lights moving in darkness; the Word prevailing in the ambuscades, under the tomahawk, in autumns of poisoned arrows, calm as a psalm. *Mirificavit Dominus Sanctos suos.*

It was not idly that the Indian converts were

referred to in the "Relations" as "these wandering churches." There were saints among the Hurons—among the Hurons themselves. The wilderness was purged from their hearts, and they turned; earth-hawks, their hearts were alight with peace, they walked, and their walking was a praise. If the most of them have no names that have been recorded, they need none; it is His name that gives their namelessness a radiance.

On June 10, 1642, writing from Ste. Marie aux Hurons of the mission of Father Antoine Daniel and Father Joseph-Marie Chaumont among the Hurons, Father Hierosme Lalemant wrote of one such. He has a name, it is true, but he is called "a single Christian," and he does not need a name, since the singularity of his faith illuminates him more than a name and a biography.

Last summer, while some warriors of the same village of St. Michel were returning from the enemy's country, they were caught in an extremely violent storm in the middle of a great lake, about twenty leagues wide. They expected nothing but death, for their little bark canoes are not strong enough to withstand such tempests. They sang a doleful chant, as they are in the habit of doing in war, when they despair of their lives. Still the waves grew higher; their canoe filled, and they expected at every moment to be submerged. The demons whom they called upon to assist them did not bring them any succor. A single Christian was among the band. "My comrades," he said to them, "your voices are drowned in the roaring of the storm; they do not reach hell, where those wretched demons are burning whom you call in vain, and who cannot hear you. For my part, I will have recourse to my God; for I know well that He is everywhere and that He will surely hear my prayer. If He chooses, He will have mercy on us, although you have offended Him." He told him who steered to give way to the waves for a while, in order that he, who was in the bow of the canoe, might be able to pray to God with a more settled mind than if he had to protect himself against the billows that broke over them without cessation. No sooner had he finished his prayer and made a vow to God, as his devotion inspired him almost without his thinking of it, than the canoe was at rest, the waves fell, and the tract through which they passed became as smooth as a mirror, though all around them the wind continued to blow furiously, and the storm was violent enough to have engulfed a thousand canoes, had they been there.

At that moment, the infidels adored the great God of the sea and of the winds, and since then they have often admiringly borne testimony to the truth, frankly confessing that they owed their lives to the prayer of that good Christian, named Jean Armand Andeouarahen.

Nor was this the only time in which the faith of Jean Armand was made fruitful of wonders:

On another occasion, during the war and in the heat of battle, he fought his way so far amid the spears and arrows of the enemies, that he was abandoned by his own people in the thick of the fray. He then commended himself more especially to God, and thereupon . . . "I saw," said he, "as it were, a hailstorm of arrows about to pour upon me. I had no other buckler with which to stop them than this belief alone, that as God disposed of my life, He would do so according to His will. Strange to say, the arrows parted on either side of me, as the water does when it meets the prow of a vessel advancing against the tide." In fact, his companions, who thought him dead, were utterly astonished when they saw him retire from so furious a discharge without a single wound.

The record of these two events are his only

history: there is no other mention of Jean Armand Andeouarahen, savage, whose faith was whole. Nor need there be.

But he was not alone in this faith. The "Relation" of 1642-1644 records the presence among the savages of another such, walking in faith, where belief was in demons and sorceries, and if they were not plainly set apart, by name and village, one might pardonably conclude that some confusion had occurred, and one such apostle, by legend and the inexactitude of tongues, had become two. But two such there undoubtedly were.

The second was Barnabé Otsinonannhont, of the village of Mission St. Michel, which was then the province of Father Joseph-Marie Chaumonot and of Father François du Peron. The "Relation" says:

God has also given to this church a teacher of its own nation, and if you wish, an apostle. . . . (H)is name is Barnabé Otsinonannhont. This man has always been one of the leading personages of his tribe, on account of his birth (for they have their nobility here, as well as in France, and are as proud of it) but his mind, which is most excellent, and his courage, which has made him the terror of the enemy's country, have made him still more remarkable. In a word, he is one of those persons who bear on their foreheads something, I know not what, that is worthy of empire, and to see him with a bow or a sword in his hand, one would think him an animated portrait of those ancient Caesars of whom in Europe we see but pictures all dimmed with smoke. Faith has made an excellent Christian of him. . . . (W)herever he goes, impiety must be confounded and God glorified. He penetrates to the very heart, and speaks so strongly of the mysteries of our faith, that the greatest infidels who listen to him at leisure are compelled to admit that they would wish the entire country to be Christian. . . .

Before concluding this chapter, I cannot omit a rather remarkable incident that happened some time ago, to this good Christian. He was in the middle of a great lake in a small bark canoe, in company with some infidels. A storm surprised them; the sky was full of thunder and lightnings; and the water presented as many precipices as they saw waves before them. After having in vain exhausted both their skill and their strength in resisting the tempest, they began to despair; they invoked a certain demon named Iaunava, who, they say, once cast himself into the lake in his despair, and causes all these storms when he wishes to revenge himself upon men; and he calms them after men have paid him some homage. In his honor, they throw tobacco into the water, which in these countries is a kind of sacrifice. "Courage, my comrades," said the good neophyte to them. "We shall soon perish, since you call misfortune to your aid. For my part, I would willingly die, rather than owe my life to the demons, for whom I have nothing but hatred." "Wretched

man," said the infidels to him, "invoke then thy God, and we will acknowledge His power, if He delivers us from death." Meanwhile the canoe took in water, the waves came pouring upon them, and the steersman abandoned the care of his vessel and of his life. Thereupon Barnabé called out, "Great God, Who art obeyed by tempests, have pity on us." At that moment the fury of the winds was appeased; the mountains of water fell to their level; they saw all over the lake a calm, that was so favorable to their designs that they reached the shore without difficulty. But these infidel minds refused to give the glory thereof to God; they said the demon whom they had invoked had granted their prayers; and that it was his custom to save them from danger, even when they were in still deeper despair. After that they were pressed by famine and had no other provisions than their bows and arrows. "Let thy God make thee catch a deer," they said to the good Christian, "since thou sayest that He is so powerful in the woods as on the water." "Let your demons," he replied, "make you kill a wild cow today." They started off in different directions, to seek in the vast forests for something wherewith to satisfy their hunger. Hardly had Barnabé gone a quarter of a league than he came upon a young deer. He pierced it with his arrows, skinned it on the spot, loaded himself with the pleasant burden, returned to the place where their baggage had been left, and prepared supper, which awaited the absent ones. At night my hunters returned, hungrier and less burdened than when they started. The Christian waited for them on the road; and, when they saw only his quiver in his hand, they said, "Thy God has been deaf to your prayers this time. Some other day, when thou shalt be more fortunate, then He will have heard thee." "No, no," he said, "we live only at His expense; your impiety has not prevented Him from doing good to us; but you deserve to die here of hunger; He treats you as a kind father treats wicked children, whom He hopes will one day acknowledge their errors."

To show forth the fruits of faith in the wonders of God was not the only testament of Barnabé Otsinonannhont. The "Relation" of 1642-1644 of the Mission of the Angels among the Atiouendarouk or Neutral Nation records that, "our small number being barely sufficient to attend to the villages that are nearest to us," the missionaries were two years unable "to continue the instruction of the neutral nation." "Some Christian Hurons" went in their stead, to "perform the duty of Apostles." Barnabé Otsinonannhont was one of these, and with Estinne Totiri "of the village of St. Joseph" "found ears so well disposed to listen to them that they had barely three or four hours at night for sleep." At the end of the winter, the apostleship of the Huron had been so fruitful that "about one hundred persons of these peoples of the Neutral Nation" went on a journey to see

for themselves "the nascent Church of the Hurons," and to receive instruction of the Jesuits.

Yet they were not all so, but "liars, thieves, pertinacious beggars"; "vindictive, unmoral, lascivious"; untellably savage. Nevertheless, they were generous, and of a "strange patience in their poverty, famine and sickness." If whole villages were prostrated by famine, there was no complaint, "not a movement of impatience." And of their generosity, Father Jean de Brébeuf could say:

We have also hope that our Lord will give at least the light of His knowledge, and will communicate the fire of His graces, to this nation, which He seems to have disposed thereto by the practise of this noble virtue. . . . (I) hope that, if once it pleases God to illumine them, they will respond perfectly to the grace and inspiration of His Son.

And surely there can be no doubt that such ones as Barnabé Otsinonannhont and Jean Armand Andeouarahren did not imperfectly respond: even now, they are illuminated by the grace that was in them.

Saints are the sure fruitage of saints. The light that illuminated these two—that garland and that wreath of the martyrs—was elsewhere too: in the humility of Father de Brébeuf, as well as in his martyrdom, and the martyrdom of the eight others, in that humility that is in a letter to his Superior in which he says:

All we have to fear is our own sins and imperfections, and I above all . . . but send holy ones to us, or pray to God our Lord that we may be such as He desires.

It is now our part to correspond to our vocation, and to the voice of Our Saviour, who says to us, *videte regiones, quoniam albae suntiam ad messem*. It is true, my Reverend Father, that *messis multa, operabri pauci*, and, besides, we are very weak for so great an enterprise, at least I am, and therefore beseech our Reverend Father Provincial and Your Reverence to send us help. For this I could cry willingly to the good God, *mille quem missuruses*; as for us, we are children who only stammer.

He did not see that the "holy ones" had not to be sent.

### *A Presence*

Over all the great earth—  
Afghanistan, France—  
Leans in brooding mystery  
A great countenance.

People think Him far away,  
Or that He is not there,  
When all the time He is so close  
His breath stirs their hair.

MARGARET EVANS.

## THE RED CROSS

By FREDERIC THOMPSON

A GOOD thing about democracy, say our own industrial and social democracy with all its obvious falling-short of an imaginary and static ideal, is the freedom it allows for charity. Social theorists who have violent faith in class warfare are apt to froth at the mouth at this idea. They, they say proudly, have the higher formulary—let there be no need for charity. The answer, of course, is to sigh or smile, according to one's disposition, and not drop the work in hand. The fact is the need exists. It is simply a *cauchemar* to think that the capitalist of dialectical revolutionaries' day and night dreams, cultivates the need for charity to satisfy his sordid and malicious ends. It exists quite apart from him, often to his surprise and secret annoyance, and he takes steps against it. While he has not created an ideal world, he has added a lot to the available supply of real wealth in the world; and he has never in the expression of his social theories, for instance, deliberately starved whole groups and areas of human beings as the Bolshevik dictators did in the famine of 1932-1933 in which from 3,000,000 to 6,000,000 Russians died. Rather have he, and his wife, and his bright privileged youngsters, come to the aid of stricken millions of humanity in an entirely unselfish and sometimes quixotic manner. His very relief of starving Russians, measurable in some archives in millions of cans and tons of lard, when he was last appealed to for such relief, is an instance.

We all know the instances multiply as charity gets nearer home. In fact, so multiple are the various works of voluntary charity undertaken in our republic, that in describing and praising one, I always feel impelled to disown any apparent neglect of others. The sum total of acts of corporal mercy, here and now, for the relief of the suffering and the easing of the burdens of those cruelly tried, accomplished in our democratic manner, I submit, far exceeds anything done in the manner of robots with the stern dictator pointing the finger and saying, "Let it be done there; and let it be withheld there." (Let no one misconstrue this opinion as a rabbit punch at our present federal succor for the unemployed.) The spiritual good, yes and the joy—though this joy cannot be made the end, but is properly only an accidental—of charity freely and generously done, is something in the fabric of our civilization that is of super-abounding value.

The Red Cross is the particular charity prompting these observations of universal implication. Usually the Red Cross does not prompt to reflections on universals because its impression on any commentator must be of a bustling, very practical, highly organized, highly specific immediateness. But it admirably falls into the democratic pattern of charity. Most of its work, except where it needs and employs specially trained, paid experts, is voluntary, a gift offering of the workers. Its sinews of service, in other words, the cash, materials and shelter, are freely given. Even when the United States government asks

the Red Cross to do a particular job and appropriates the funds for doing it, the Red Cross is not being subsidized in the usual sense, but is accepting the gift of the money as something which it has not solicited and which it will undertake to apply to the desired end. In the exercise of its stewardship, it is disinterested, economical and extraordinarily elastic in its facilities for expanding and contracting for the service of a particular need and going home after the need no longer exists. It is also impartial as to color, creed or class in its ministrations. Catholics, for instance, may be mindful that in two recent disasters where the Red Cross was the ready and effective agency coming forward with hospital supplies, blankets, food and a trained personnel for the aid of suddenly stricken peoples, the hurricane at San Domingo and the earthquake at Managua, it was serving a population almost 100-percent Catholic.

The peace-time services of its New York Chapter give an indication of its extended national activities. There is a Braille service, a home service, a first-aid service, home-hygiene service, life-saving service, nursing service, nutrition service, canteen service, Christmas service, clothing-distribution service, disaster-relief service, hospital service, employment service and a number of others. These services are succinctly described in the chapter's annual report and we may note that in the past year over 200,000 people seeking aid passed through the Chapter House, approximately 828,500 articles of clothing were distributed, 1,345 positions were obtained for men and 187 for women, and in addition to the small employed staff, the chapter had the assistance of over 8,000 volunteer workers who gave over 700,000 hours of service during the year. One curious fact, that Manhattan, being an island, has the largest drowning list of any city in the world, twice that of any two states in the union, has led the chapter to adapt itself to this special local need. Last year it turned out 4,500 life-savers, through cooperation with the schools, the police department and the managers of pools and bathing resorts. In a particular age group studied for five years, loss of life from drowning was reduced 11 percent, and the general statistics for the city would indicate that, directly or indirectly through the efforts of the Red Cross, an equal or even greater reduction in loss of life was being made.

In case of a major disaster in or around New York where the numbers of the dead or injured were such that ordinary hospital and police ambulance services would be inadequate, the Red Cross is prepared with carefully mobilized materials, and with 2,800 graduate nurses and a corresponding number of doctors and surgeons signed-up and on call, to act immediately. All of these services are real, they deal immediately with immediate woe and by skilful anticipation prevent needless death and misery. The annual roll call in which volunteers who cannot give of their time are asked to give according to their means—most give \$1—is about to be taken. It goes without saying, in view of what has been said, which is but a feeble reflection of things done, the call is worthy of the response of all charitable people who respect and wish to perpetuate our free institutions.

# *Seven Days' Survey*

**The Church.**—The twelfth annual Catholic Rural Life Conference will be held at St. Paul, Minnesota, November 5-8. Among the topics to be discussed are the following: "Religious Education in Country Parishes," "The Farm Family," "Colonization of Catholics on the Land," "The Confraternity of Christian Doctrine," "Rural Recreation," "Rural Economic Welfare" and "The Future of American Agriculture." \* \* \* The National Council of Catholic Women has just published a series of nine study outlines on "The Problem of Motion Pictures." At the same time a number of the council's new pamphlets on other phases of Catholic Action were announced. \* \* \* In the ancient halls of the Town Council at Prague, the members of the Czechoslovak Society for the Protection of Animals publicly honored Saint Francis of Assisi for his love of animals and his idealism. The deputy chairman of the society declared that Poland had the best laws for the protection of animals on the Continent of Europe. \* \* \* The executive board of the Catholic Poetry Society of America has announced that Daniel Sargent of South Natick, Massachusetts, has been elected president of the society, to succeed the late Reverend Charles L. O'Donnell, C. S. C. \* \* \* Over 50,000 people visited the different booths of the Mission Exhibit, held in Brooklyn, New York, last month. \* \* \* The Central Executive Committee of the Catholic Young Men's Society is planning, if possible, to extend its organization to every parish in Ireland. \* \* \* Reverend M. M. Coady told the delegates to the ninth biennial congress of the Cooperative League, who represented 500,000 members of organized cooperative movements, that the University of St. Francis Xavier of Antigonish, Nova Scotia, had established 915 study groups among 8,000 people of all walks of life during the past year.

**The Nation.**—The excitement over the elections was considerably greater this year than it usually is in "off year" elections. When this appears, the votes will be, as the saying is, "in the bag." So there is little that can be said here now before that momentous event, though the thousands of candidates throughout the land are spurring themselves to a crescendo of saying many things. One of the latest urban mechanical contrivances supposedly for the advancement of political aspirations is a truck with a phonograph on it that repeats through the most harsh and repellent loud-speakers canned impassioned oratory of a candidate. When two or three of these machines begin a mechanized battle of words, the night is hideous and only small children seem to have the stamina to remain and listen with any appreciation. \* \* \* November relief allotments of \$135,214,466 to forty-seven states and two territories were announced by the Federal Emergency Relief Administration. Republicans despairingly charged politics, while F.E.R.A. retorted allotments had steadily been decreasing, those for September being less than

August, October less than September, and November still lower, as there was a tightening-up in federal hand-outs and insistence that states and communities do their part. \* \* \* By a vote of 987 to 183, the American Legion convention in Miami favored immediate payment of the bonus and thus gave its Washington lobby a mandate for a renewed drive on Congress to this end. \* \* \* While business was clearly not yet good, indications multiplied that it was improving. U. S. Steel reported for the first nine months of 1934 an increase in net earnings of \$18,500,000 over the same period in 1933. Operations this year represented a deficit of \$11,466,000 compared with a deficit of \$28,075,000 in 1933; total payrolls were \$163,925,000 this year compared with \$114,287,000 in 1933, and 28,000 employees more than last year were given work. Westinghouse Electric and Manufacturing Company announced a 49 percent increase in sales for the first nine months of this year compared with last.

**The Wide World.**—British officials indicated that Japanese delegates to the current London naval parleys were instructed to press demands for absolute naval equality. The theory underlying the Agreement now expiring was that the three powers were entitled to the same amount of defensive power, and this the 10-10-6.6 was designed to supply. Japan is less immune to attack than either Great Britain or the United States. Fears were expressed concerning the outcome of the discussion. Tokyo is seemingly reluctant to embark on an unrestricted building program, but is determined to secure control of the Pacific. In Washington the Japanese Ambassador declared that his country's stand might be modified to insistence on eventual rather than immediate parity. \* \* \* Chancellor Hitler backed away from Reichsbischof Mueller, refusing to grant the interview which had been arranged as the prelude for celebrating the victory of the German Christian movement. Shortly afterward, Dr. August Jaeger resigned from the office of civil administrator of Lutheran affairs. Churchmen were not agreed as to whether these steps meant a definite concession, or whether they were only a ruse by means of which to maneuver the dissenting Synod into a weaker position. Catholics in East Prussia were electrified when their Bishop, Dr. Maximilian Kaller, upheld the teaching of the Church against Nazi doctrines before an audience of 50,000. This step was all the more important since the theological faculty in the Bishop's diocese had gone particularly far toward seeking the coordination of Catholicism and National-Socialism. It was generally surmised that if Hitler's pressure on the Lutheran group relaxed, a more open *Kulturkampf* would follow between Catholics and the government. \* \* \* Most observers believe that the ultimate objective of the so-called rapprochement between Germany and Poland is an attack by Poland on the Ukraine in the hope of severing that province from the

Soviet Union. Conditions have been exceedingly bad throughout the region, and Russian papers have reported the presence of numerous anti-revolutionists. The blame is placed officially upon former Trotzkyites, but to all intents and purposes rests on the shoulders of a discontented and impoverished population.

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**Trouble in California.**—Democrats were seen climbing off the Sinclair wagon as the campaign neared its close. Whether or not the figures garnered by the *Literary Digest* poll of California had anything to do with the decision was not made clear. This poll indicated that Frank F. Merriam, Republican candidate, would carry the state by a comfortable majority. On October 27, the Scripps-Howard papers printed a letter, dated October 18, in which George Creel repudiated Sinclair on the ground that he had shied away from the Democratic platform and come out for E.P.I.C. in simon-pure form. Previously a letter bearing Postmaster General Farley's signature had been published, asserting that the national Democratic organization was happy to support Sinclair. On October 25, Mr. Farley announced that this letter had been only a "form," signed with a rubber-stamp by a minor official acting in error. Other leading Democrats followed the lead thus given, Senator McAdoo declaring that he would be too busy for speech-making or other political activity this fall. Hope was expressed that Sinclair might abandon the race in favor of Raymond L. Haight, Progressive-Commonwealth candidate. To date no such agreement has been reached. Meanwhile Mr. Merriam, with a generous gesture, paid the President a compliment.

**The Great Atlantic and Pacific.**—In Cleveland the Great Atlantic and Pacific Company closed 428 stores and two warehouses Saturday evening, October 27, and paid off 2,200 employees. The company claimed it was compelled to leave the city because it could not get its merchandise from warehouse to store. The teaming contractors, the announcement said, were unable to deliver through picket lines without hiring more guards than the A. and P. would do. It denied the slightest trouble with its own employees. The Cleveland A. F. of L. was conducting a strike of seven unions involved with the grocery chain, and claimed the company did not permit employees to join organizations of their own choice. The next day a strike was called in Milwaukee of the butchers in the A. and P., which took effect October 29, and in the Kroger chain, which was later called off. At the same time in Cleveland 700 employees protested at losing their jobs through the activity of "forty" men in their ranks who were breaking up "a very happy A. and P. family in Cleveland." The union again charged management domineerance "to the point where its employees have ceased to be free agents," and claimed this was the inauguration of a drive to unionize 300,000 chain store workers. The next day the National Labor Relations Board called company and union representatives to Washington and proposed an agreement whereby the strike would be called off, the stores reopened, men rehired without discrimina-

tion, and a pure open shop maintained, the company accepting representations from the unions for bargaining and the unions refraining from all coercion in recruiting.

**P.W.A. versus Direct Relief.**—Newspapers carried reports that the Public Works Administration is recommending to President Roosevelt a direct money attack on unemployment. In September, 4,016,018 families were on relief, an increase of 0.6 percent over August. This brings the total "family persons" to 16,064,072, who, with 585,000 others, make up a grand total of 16,649,072 Americans who were supported wholly or in part by public relief. During the first week in October about 1,387,119 of these had work relief, earning wages of approximately \$10 per week. The P.W.A. objects strongly to direct relief, and even this work relief for which men do constructive labor is recognized as no answer to unemployment and destitution, involving, as it does, a tragic standard of living and an enormous drain on the treasury. The present recommendation calls for the expenditure of \$12,000,000,000 over the next five years, \$7,000,000,000 to be spent directly and irretrievably on non-self-liquidating construction, and \$5,000,000,000 through local authorities who will match the appropriation dollar for dollar and build low-cost housing. It is hoped that this would stimulate the vital heavy industries and eliminate the dole except for chronic welfare cases. The Federal Reserve Board has been consulted on the financing of the project and is said to have reported there are idle sums in banks sufficient to put across the borrowing without any emotional public drive to sell the \$2,400,000,000 worth of bonds which would be required every year. Repayment would be spread over some undetermined long period, and prosperity, it is hoped, would come along to make it easy.

**Real Socialism.**—The Socialist-planned economy of Russia, it is pointed out in an article in the London *Economist*, has developed in a manner quite contrary to that which has always been expected in academic discussions of Socialism. Instead of there having been increased consumption of consumer goods with a resultant danger to capital goods, such as tools and plants, in Russia the machines have prospered while men and women have starved. The *Economist* correspondent notes a causal connection between the construction of the huge hydroelectric plant on the Dnieper and extreme hunger and poverty in the villages within a hundred-mile radius. Official Soviet statistics when consolidated and paralleled show the trend of development of factories and mines and the decline of livestock and of food consumption. Production in thousands of tons in 1927-1928 was: coal, 35,400; oil, 11,600; pig iron, 3,300; steel, 3,900; and copper 28—while in 1932 it was: coal, 64,200; oil, 21,400; pig iron, 6,100; steel, 5,890; and copper, 47. Livestock in millions of heads, in 1929, 1932 and 1933 successively, was: big-horned cattle, 68.1, 40.7, 38.6; sheep and goats, 147.2, 52.1, 50.6; and pigs, 20.9, 11.6, 12.2. Consumption of foodstuffs in 1927-1928 and 1932 fell as follows: meat, 4,210,000 tons to 2,871,000; eggs, 10,000,000,000 to 4,100,000,000; milk products, 310,000

tons to 185,000; sugar, from 7.7 kilograms per capita to 5.3. Besides the loss, admitted by the Bolsheviks, of approximately half of the country's livestock and a sharp decline in living standards, the *Economist* correspondent reports marked inefficiency due to carelessness and terror of being prosecuted as "class enemies," and a great increase in the number of persons employed as forced labor.

**Push Forward or Retreat.**—In view of the recent indications of growing opposition to the New Deal, the address of Monsignor John A. Ryan at the Catholic Charities Conference at Cincinnati last month is particularly pertinent; its recent publication as the pamphlet, "Shall the NRA Be Scrapped?", by the Catholic Conference on Industrial Problems is most timely. Dr. Ryan opposes to the increasingly popular notion that dropping NRA restrictions would somehow or other effect a genuine business revival the argument that the removal of restrictions on wages and hours would reduce the workers' purchasing power when it is an increase in general consumption that is most needed. "The NRA should be prolonged indefinitely." However, Dr. Ryan demands the following changes in the NRA program: (1) The small business man, the consumer and the wage earner should all have some representation with voting power in all the code authorities. (2) Code provisions for minimum price-fixing and limitation of production should be eliminated. (3) The working week should be reduced to thirty hours with no diminution of the weekly wage. (4) Owners of capital must forego the expectation of 6 percent interest per annum and thus enable a greater proportion of the product to be divided among the workers. Even if the NRA should fail, Monsignor Ryan does not think the American people would wish to return to the old order; instead they would demand government operation of industry.

**World Trade.**—According to the latest bulletins of the League of Nations and the International Chamber of Commerce, world trade, measured in gold values, reached in July the lowest ebb since the depression began. It was 31.6 percent of the 1929 average. Two factors running counter to popular belief, were said to be involved. One was that the nations of the world continue to throttle international commerce rather than encourage it. In practically all nations, ingenious schemes for promoting exports and reducing imports have resulted in stalemates, because, obviously, all nations cannot maintain an excess of exports over imports, as the exports have to go somewhere and every nation seeks to resist receiving them. The other popular notion dealt a blow by the statistics is that when a nation depreciates its currency, it automatically increases its exports and reduces its imports. The League bulletin reports that France, leading gold standard country, reduced imports 23 percent in a year while its exports fell only 6 percent, and the Chamber of Commerce figures show that American exports in June had fallen to less than 24 percent of their 1929 gold value and British exports to less than 33 percent while total exports for the gold-bloc nations were more than 37 per-

cent. The United States Commerce Department revealed that in the first six months of this year our exports totaled \$1,036,000,000, while imports were \$863,000,000, an excess of exports over imports of \$173,000,000, our most "favorable balance of trade" in several years. During the same period there was an inflow of \$920,000,000 in gold. Such a balance of trade by the principal creditor nation tends toward an anomalous condition of world finance, unless capitalistic credit is to become a farce.

**Foreign Correspondence.**—Is America getting such news of foreign countries as will prepare the minds of its citizens for possible emergencies and set forth the facts in just perspective? In the current *Harper's*, George Seldes makes any number of uncomplimentary remarks about foreign correspondents and the newspaper attitude toward them. Still worse offenders, in his estimation, are the news-gathering agencies. We append by way of commentary the following passage from a letter by an eminent European journalist, now out of a job, written independently of the Seldes article: "Why are American Catholics so indifferent to the accuracy and quality of the news published in New York and elsewhere about my own and other countries? I have a very great deal of respect for most of the boys who represent papers over here. They are all trained to keep in touch with events, and many are hardworking and utterly fearless. But the trouble is that few of them have anything like an adequate knowledge of European history or conditions, bringing over here a kind of violent addiction to certain views they consider 'American' and therefore unchallengeable. That a man of the world need pay no attention to Catholicism, excepting when there is an important public function, is of course one of those views. But quite generally they result in making false and unwarranted distinctions between 'conservative' and 'liberal,' thus landing the correspondent eventually into some one or other partisan camp. It has always seemed to me that if foreign correspondence is valuable at all, it should demand the services of men who have been prepared to deal with the subject of European life with at least average intelligence."

**A Godsend.**—Despite peril and tribulation, German Catholics continue to accomplish wonders in a number of fields. "Der Grosse Herder," the new general Catholic encyclopedia, has now progressed bravely into the ninth volume, which bites deeply into the letter R. For various reasons—e. g., the words "Reich" and "Reichstag"—there is a very great deal about Germany, and the usual excellent supply of photographs makes the whole recent history pass before one's eyes objectively, without partizanship. Other notable articles appear on religious subjects like Protestantism, Reformation and Priesthood, and on general topics such as Primitive Art, Printing, Railroads. But of course the reader's eye is caught primarily by the multitude of succinct, impartial biographies and definitions. Even the game of polo has a brief article and two interesting, well-reproduced photographs. Technical terms and theological dicta are alike compactly defined.

A feature which the American reader finds a bit strange is the treatment of practical details like "life-saving." Text and illustrations combine here to show a reader just how the thing is done. Perhaps the editors could have gone a little easier in their subservience to Nazis, but that situation is as it is. The volumes of this encyclopedia can be obtained through B. Herder Book Company, of St. Louis, at \$9.50 a volume. Unfortunately the exchange makes the price considerably higher than had been originally intended.

**An Illustrious Governor.**—Mayor LaGuardia of New York and Michael MacWhite, Minister to the United States from the Irish Free State, were among the speakers at the commemoration of the three hundredth anniversary of the birth of Thomas Dongan, second British Governor of the Colony of New York. The celebration, which was held at the New York City Hall, October 27, was sponsored by the Irish Historical Society. Thomas Dongan had an eventful career. After Charles I had been beheaded, he went to France and became a French cavalry colonel. Upon the restoration of the Stuarts he returned to England and a few years later, 1682, was appointed Governor of the British colony of New York, a position he retained until 1688. Governor Dongan is best remembered for his encouragement of a democratic system of government and his religious tolerance, for he "saw to it that every man had a right to worship his God in the way he had been taught." Mayor LaGuardia asserted that Governor Dongan, who was an Irish Catholic, had the honor of being the first man in authority in the American colonies to advocate these two American principles. Mr. MacWhite declared, "Governor Dongan had a quality of mind which belongs to the twentieth instead of the seventeenth century."

**Particular History.**—Dr. Dixon R. Fox, president of Union College and of the New York State Historical Association, made a plea last week for a new emphasis in studying history. He asserted that at present it is too much concerned with the state, with the larger and more generalized political units. He believes this distorts the actual story of an ordinary American community. The sphere of private liberty and enterprise has been so large that a great part of our lives is not embodied or reflected in our government. "In any metropolitan city, for example, there are scores of churches. Is it not important that its children know who were responsible for these spiritual backgrounds, that they inquire as to the various thoughts and purposes which produced those buildings?" The same sort of questions can be asked about factories, schools, hospitals and other institutions. "An institution, says Emerson, is the lengthened shadow of a man. What men, and how were the shadows lengthened?" He protested that "a historical society is not merely a closed-study club." He wants to lift the study of local figures and buildings out of the realm of antiquarianism and embody the knowledge now obtained by persons as a hobby in a new conception of a community's history.

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**Two Invitations.**—The American Bankers' Association, meeting in Washington, invited President Roosevelt to speak before them. Mr. Jackson E. Reynolds, president of the First National Bank of New York, prefaced the short address of the President by asking the audience a series of questions about the necessity of relief, the balancing of the budget and the stability of currencies, and also by observing very frankly "evidence of misunderstanding between many of our country's bankers and those whose duty and responsibility it is to administer the affairs of the country." The President replied with a characteristic invitation "for an alliance of all forces intent upon the business of recovery." The speech embodied a strong assertion of the government's right and duty to assume leadership over banking. This was based on the conception of the government as "the judge of the conflicting interests of all groups in the community . . . the outward expression of the unity and the leadership of all groups." President Roosevelt also defined the profit system: "It is in the spirit of American institutions that wealth should come as the reward of hard labor of mind and hand. That is what we call and accept as a profit system." The policy the government will advocate according to the system envisages the return of credit production to banks when they can and will take it, and international steadiness of prices and values and silence on the budget. The banking fraternity was characteristically confused, evidently approving the policy and friendliness as far as they went, but still worrying about the big stick of an elliptically defined government control.

**To Europe by Dirigible.**—In a crowded hearing room in Washington, October 29, Dr. Hugo Eckener, noted Zeppelin expert, discussed before the Federal Aviation Commission the inauguration of regular transoceanic dirigible mail and passenger service from the United States to Europe and South America. The pilot of the Graf Zeppelin, which has flown 600,000 miles and crossed the Atlantic seventy-one times without a single serious mishap, declared that "under competent command an airship is able to cope with all weather conditions and all situations," and predicted that the eastward North Atlantic trip could be negotiated in forty-five hours, while the westward trip would require ten hours longer. Paul Litchfield, president of the Goodyear-Zeppelin corporation, sustained Dr. Eckener's testimony and predicted that Zeppelin fare from the United States to Europe would be about \$400. Dr. Eckener stated that a new Zeppelin, now building in Germany for North Atlantic service, could carry fifty passengers and from 40,000 to 50,000 pounds of freight. At a hearing, October 30, Rear Admiral H. I. Cone, head of the Shipping Board, estimated that an express liner of the Queen Mary type would cost 50 percent more in this country than in England and that for the same sum the United States could build five transoceanic dirigibles and provide them with terminal stations. Plans for the new transoceanic service have already been approved by the National Advisory Committee for Aeronautics. Definite recommendations are expected from the Department of Commerce.

## *The Play and Screen*

By GRENVILLE VERNON

### *Within the Gates*

THE case of Sean O'Casey is one of peculiar irony. Here is a dramatist who in his early works, and notably in "Juno and the Paycock," proved himself a master realist, a splendid delineator of character, a man the roots of whose genius were firmly en bedded in the rich soil of his native Ireland; here is a man, if there ever was one, who should have stayed among the people he knew, even if he did not always love, and have continued to draw them with a poignancy and a vitality such as is possessed perhaps by no other living Irish writer. And yet he has gone to live in England, and in his latest play, the play which he himself considers his masterpiece, has turned his back on everything which made him the dramatist we have known! In "Within the Gates" this Irishman of Irishmen turns to London and chiefly to the Cockney for his characters, shouts to the housetops that realism is dead, and goes whole-heartedly symbolic. In a published defense of his play, a defense which is really an attack, Mr. O'Casey declares that he is bringing back to the drama "the music and song and dance of the Elizabethan play and the austere ritual of the Greek drama, caught up and blended with the life around us," and then proceeds to give a detailed analysis of the symbolism of the characters who are supposed to bring about this consummation. Now, symbolist or not, Mr. O'Casey remains a poet, and in some of his scenes, willy-nilly, he remains a realist. There are in "Within the Gates" scenes of a high beauty and others of delicious comedy—but, alas, they are only scenes. The synthesis which the author intended, the union of poetry, music and the dance, is far from bringing the result he desired, and the final effect, despite the many poignant moments, is singularly muzzy and muddle-headed.

It would be idle to attempt to tell the story. The play is too inchoate, too amorphous. It is enough to say that the chief characters are a girl of the streets, a bishop, and a figure called The Dreamer—who seems to be Mr. O'Casey's philosophic *Doppelgänger*, and who in the author's analysis is declared to be "symbol of a noble and restless discontent." The girl of the streets likewise becomes "symbol of those young women full of life and a fine energy, gracious and kind, to whom life fails to respond, and who are determined to be wicked rather than virtuous out of conformity or fear." So, for a heroine we have a girl who is determined to be wicked rather than virtuous, and for a hero and author's philosopher a figure whose contribution to life's solution seems summed up in his advice to the girl to "live and die dancing." As the girl already has heart disease, this advice seems singularly appropriate.

To Mr. O'Casey this play may be "a religious function," but to most of us it will be rather a hedonistic farrago, beautifully written in spots, formless and pretentious, a symbol which its author never intended—a symbol of the confusion at once moral and esthetic which

permeates so much of modern writing. In short, Mr. O'Casey's poetry has gone to his head and obscured many things, among them dramatic unity, good taste, sound philosophy and common sense. In abandoning his native Ireland he has pulled up his roots, and without roots poetic imagination soon becomes a dry and sterile thing. But the Dublin boat still runs. Let us hope that Mr. O'Casey will soon again be a passenger.

The performance and staging of the play are admirable. In the part of the lost girl Lillian Gish shows an advance over anything she has done before. She has in her voice and manner a poignancy and a pathetic quality which almost make the part believable. Moffat Johnson is excellent as the bishop, especially in the quality of false good fellowship which he imparts to the earlier scenes, and Bramwell Fletcher manages by the sincerity of his voice and the authority of his manner to minimize the too often rhetorical bombast of his lines. The minor parts are all in capable hands, with special words of praise to Esther Mitchell and Vera Fuller Mellish as the nursemaids, to John Daly Murphy as the chair attendant, and to Mary Morris as the mother. (At the National Theatre.)

### *Conversation Piece*

NOEL COWARD'S play with music is a very charming thing, and the acting of Yvonne Printemps and Pierre Fresnay is a lesson in high comedy. New York audiences have already met Mme. Printemps, but it is a delight to welcome M. Fresnay, whose loss to the Comédie Française is the gain of the English-speaking stage. M. Fresnay speaks English with scarcely a trace of accent, and all actors who wish to learn the value of the pause and how to time a phrase perfectly would do well to watch M. Fresnay's performance in "Conversation Piece." The speaking gestures of Mme. Printemps and the equally speaking silences of M. Fresnay, Mme. Printemps's *gaminerie*, and M. Fresnay's aristocratic grace of bearing, is French art at the best. There are those who will think "Conversation Piece" thin, there will be others who will find its evocation of the spirit of the Regency delightful, but there will be none who will not be delighted by the actors. (At the Forty-fourth Street Theatre.)

### *Man of Aran*

THE ART of photography has never reached a higher point than in this beautiful film made by Robert Flaherty in the Isle of Aran. The story is the universal one of man's battle with the elements, man fishing, spearing sharks, gathering seaweed, breasting the wind and the waves. The three chief figures, the Man, "Tiger King," the Woman, Maggie Dirrane, and the Boy, Michael Dillane, move through the film with a naturalness, a power, and a grace which is superb. In their struggles with the sea and the soil we seem at the core of life itself. It is at once nature and art, art of a poignant and tragic nobility. It is a film no one can afford to miss, and after so much that is trivial or worse, it gives one renewed belief in the possibilities of the screen. (At the Criterion Theatre.)

## *Communications*

### THE PRESIDENT AND WAR DEBTS

Chicago, Ill.

TO the Editor: Mr. Henry Carter's article "The President and War Debts," in your June 15 issue of *THE COMMONWEAL* is very interesting, but unfortunately lacking in verisimilitude, and it is full of inaccuracies.

In an editorial you inform your readers that Mr. Carter was for seven years in our Department of State but you do not state in what capacity. You also state that Mr. Carter "is a close and realistic student of international relations." If so, I can only say that with regard to the subject he ventures to discuss, namely, Europe's debts to the United States, he has missed the point entirely.

Mr. Carter hangs all his argumentation on a purely personal assumption, namely, that the loans we made to the European countries are political, not financial or commercial debts. "The extension of these loans," he says, "was determined by purely military and political considerations. We wanted to win the war, and this was the way we could best keep from losing it. This original political character of the loans must be kept in mind if there is to be any basis for an ultimate amicable settlement capable of being fulfilled."

Now if there is one thing that is absolutely clear and established beyond doubt or dispute it is that the collective European debt is not a political, but a strictly financial or commercial, debt. This was admitted by the debtors at the time the loans were made when they gave their bill in hand. No claim or even intimation that the loans we made to England, France, Italy, Belgium and other governments were political in character was made during the course of the war. It was not until after the armistice that England and France particularly came forth with various proposals for "a general joint adjustment of all debts arising out of the war." The first suggestion was made by the British Chancellor of the Exchequer to Assistant Secretary of the Treasury, Crosley, who was then in Europe, and it was rejected by him. In February, 1919, a high French official approached President Wilson with a suggestion to have the United States "share the war expenditures with the European governments in the same proportion as if the United States government had entered the war in August, 1914."

This line of thought and reasoning was persistently pursued for years, even up to the present time, by the British and French governments, statesmen and press, and was just as persistently rejected by the American government and all its responsible representatives and agents. Every President since Wilson, every Secretary of State, every Secretary of the Treasury, is officially on record as having rejected the argument that the debts are political and not financial or commercial. The proof of the formal, albeit reluctant, acceptance of this view by the debtor governments is to be found in the debt agreements the various debtors entered into with the government of the United States; and the bonds issued by the

debtor governments and now held in our Treasury. How, in the face of all this, and an overwhelming amount of evidence to the contrary, Mr. Carter can permit himself to assert or argue that Europe's debts to the United States are political and not commercial or financial is incomprehensible to me. It isn't fair to your readers to allow the erroneous interpretation that Mr. Carter has given to the subject of Europe's debts to the United States to stand uncorrected.

In many other particulars Mr. Carter is inaccurate and altogether in error. I briefly touch on but a few:

He speaks of the Mellon debt funding agreements on the basis of "capacity to pay." Yes! And when these debts were funded each debtor accepted the agreement made with the government of the United States as representing his "capacity to pay." Mr. Carter says nothing about the fact that in the process of funding these debts some \$6,000,000,000 of indebtedness was wiped out by the United States.

Mr. Carter states that after the schedules of payments to be made semi-annually by the debtors (principal and interest) over a period of sixty-two years were made, "these payments were duly made for the first years." Not exactly correct! The World War Debt Commission was created February 9, 1922, and sat for five years. Even after the funding agreements had been entered into with the debtors, they ignored their pledged obligation. For eight years after the armistice the debtors acted as if their debts did not exist. Secretary Mellon in his report for 1926 says: "The American debt has meant practically nothing to the continental debtors in the eight years since the armistice." England alone made an effort to live up to the obligation set forth in the agreement. The others needed prodding.

It might also have been well if Mr. Carter had stated what is often ignored, namely, that not any of the important debtors paid out of their own treasures; payments were made chiefly out of funds that Germany borrowed from the United States. That is a historic fact that must not be overlooked. Mr. Carter also gives the wrong interpretation about President Hoover's "most statesmanlike stroke of his career," namely, the calling for a year's moratorium on all intergovernmental debts. If Mr. Carter will read Mr. Hoover's statement again he will find it clearly stated: "I do not approve in any remote sense of the cancellation of the debts to us. World confidence would not be enhanced by such action. None of our debtor nations has ever suggested it." (Which, by the way, wasn't true.)

The European Conference on Reparation, that had been scheduled to be held at Lausanne, the latter part of January, 1932, was indefinitely postponed when the United States Congress approving President Hoover's moratorium proposal, tagged on an amendment to the joint resolution which read as follows: "It is hereby expressly declared to be against the policy of Congress that any of the indebtedness of foreign countries to the United States should be in any manner cancelled or reduced; and nothing in this joint resolution shall be construed as indicating a contrary policy or implying that

favorable consideration will be given at any time to a change in the policy hereby declared."

Mr. Carter aims to give the impression that the European governments (Allies) of their own volition relieved Germany from making further reparations payments. The fact is that Germany had peremptorily served notice on the Allies that she would (in diplomatic language *could*) no longer make reparations payments; the reason was that Germany was no longer able to continue to borrow in the United States funds out of which to make her reparations payments.

In Mr. Carter's mind the reparations debt exacted from Germany and the debts owed by the European government to the United States are interlinked. England and France have frequently made this contention, and the contention has been persistently and vehemently rejected by the United States.

Mr. Carter says that the Allies made a determined attempt to lay the debt question before the London Economic Conference. They did! But why not state the case accurately? President Roosevelt had made it clear that the debt question was not to be in the agenda; and our delegates were instructed accordingly. But in spite of this J. Ramsay MacDonald, in his opening address to the delegates, broke faith and in exceedingly bad taste dragged in the debt question. The trick didn't work.

Mr. Carter seems to labor under the impression that the European debtors' resentment in being asked to pay what they owe us was chiefly "against the thought of being asked to pay interest on political loans made for the prosecution of a war in which we were a participant." I have already shown that these loans were not political! Yes, we were a participant in the war but (and this Mr. Carter doesn't mention) not a beneficiary. England and France acquired properties whose value has been estimated in excess of \$100,000,000,000.

But what interests me particularly is Mr. Carter's reference to the item of interest. I am not aware that any of the Allies have ever made us a formal proposal to pay the principal if we will remit the interest. If I have overlooked such a proposal in the official literature pertaining to the debt question, I should like to be informed. I am particularly interested for the reason that two years ago I wrote a treatise entitled "War Debts and Their Redemption: Pay the Principal, Let the Interest Go," and published it at my own expense, sending copies of same to the President of the United States, the members of his Cabinet, every senator and congressman, the leading newspapers, to the chancelleries of Europe and the leading statesmen of France, England, Italy and Germany. But it was water on a duck's back. Europe did not call us Uncle Shylock because we refused to cancel the interest; Europe wanted both the principal and interest cancelled.

Mr. Carter attempts to explain Europe's recent repudiation of its just debts to us by the Johnson Act. Great Britain in her recent note serving notice on us that she would make no further payments also stresses this point; but, unfortunately, Great Britain and Mr. Carter have overlooked the fact that long before Senator Johnson's

bill was passed the Allies had entered into a "gentlemen's agreement" among themselves to make no further payments on their debts owing to the United States.

In closing, a few words on the European debt question may be pertinent:

Europe owes us today in excess of \$11,000,000,000; of this amount \$4,000,000,000 represents loans made after the armistice. We advanced to England alone \$550,000,000. England today is the principal debtor. Her debt to us aggregates \$4,713,785,000.

The following statement by Mr. Mellon, July 14, 1926, may be of some interest: "It must be remembered that England borrowed a large proportion of its debts to us for purely commercial purposes as distinguished from war purposes—to meet its commercial obligations maturing in America, and to maintain its exchange. Our loans to England were not so much to provide war supplies as to furnish sterling for home and foreign needs, and to save England from borrowing from its own people."

May I also state this, that out of the sums borrowed from us both by Great Britain and France, these two governments made loans to other European governments.

I have merely touched on a few of the salient points in the hope that they may serve to correct some of the wrong impressions created by Mr. Carter in his article.

S. A. BALDUS.

*Editor's Note: Mr. Baldus's letter was one of many lengthy ones held over from the summer months by reason of lack of space. We are now publishing a few of these communications and regret our inability to print others of genuine value and interest.*

#### A CATHOLIC DAILY

New York, N. Y.

TO the Editor: Referring to the letter from Catholicus I think the matter of a Catholic daily should certainly be discussed. It should be recognized by best authorities as needed and then planned for; or it should be dismissed. I have never put my foot inside a newspaper office, religious or profane, and therefore know nothing of the mechanics of publishing. I am merely a subscriber and supporter of the Catholic press and on this count I beg a hearing.

From what I have read on this subject over many years I am against the project. I believe there is a great deal in the fact that existing Catholic publications are not read and supported, but my own principal reason for my decision is what I consider the inability of any one national or regional daily to satisfy more than the local population of the place where it is published. Catholicus envisages a paper "of the same news-value as the various secular papers." Just how can that be? Foreign news, national political news, the larger religious questions, the stock market and the major sports events, yes, but what about the very items for which the daily paper is purchased? Here in New York City I may want to locate a six-room apartment; to find out if there is a sale of coats or blankets in Wanamacy's; to verify where the Empire Theatre is and when the curtain rises; to enjoy

a cartoon by Gluyas Williams, or to find out what the bride wore at the Giltrocks wedding. Now how can that information be of any possible use to anyone not on Manhattan Island? And how can I be expected to be the least bit interested in what may be very important to someone in Buffalo, Baltimore or even Brooklyn? And if I am accustomed to read a paper like the *Herald Tribune* because of its political slant, and my Catholic neighbor reads the *Post*, or had been a supporter of the old *New York World*, what common daily would suit us both? It seems to me it would be but the added burden of an extra daily borne by the few faithful supporters of the Catholic press and the consequent lessening of the talent and financial support of the admirable weeklies and monthlies already launched but which are lamentably neglected and which now fully and adequately, I believe, supply the Church's point of view which after all is more leisurely than ephemeral.

I think all small, unimportant ineffectual publications should gracefully withdraw in the interest of the common cause. I think also that a united campaign of advertising in the secular press of the larger cities, expense to be borne by the recognized and valuable periodicals remaining, should be given a little consideration.

It would also be nice to see our Catholic business men of substance enter fully into this important discussion.

CATHOLICA.

#### THE NEW DEAL AND MEXICO

New York, N. Y.

**T**O the Editor: It is unlikely that Washington will excite itself much over affairs in Mexico so long as they merely concern Catholics or the Catholic Church, and our Ambassador's opinion there; but there is a phase of the matter which might perhaps be worthy of consideration by the proper authority. That is the expediency of having as our representative in Mexico a man who must be the object of much unexpressed intellectual contempt on the part of at least many of those Mexicans who have to deal with him.

Let me make myself quite clear. I do not impugn either the character or the manners of Mr. Daniels—not in the least. For all that I know to the contrary, he is a pleasant gentleman, full of generous impulses and the best of intentions toward everybody, except perhaps Republicans, and that only in a "political" sense. But the men with whom he is dealing—many of them—are no "hillbillies" or "roughnecks," but keen, educated men, who know exactly what they are about and why they are about it. To men of this type poor Mr. Daniels must inevitably appear nothing short of a good-natured moron. What else could they conclude when they hear a professedly Christian man say "Amen!" to Calles, as did Mr. Daniels? Can we afford to be represented in this manner, Catholic Church or no Catholic Church? Why must we—not for the first time either, for we sent John Lind there twenty years ago!—treat Mexico in this way, especially having so recently given her Dwight Morrow and Reuben Clark?

THOMAS F. WOODLOCK.

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## NEXT WEEK

**WAYS TO SOCIAL SECURITY**, by Friedrich Baerwald, is a beautifully clear, and forceful exposition of the writer's thesis, "that unemployment insurance is a rational financial method of meeting relief expenditures and of building up a relief system which functions smoothly in times of depression." The writer adds significantly, "I do not believe in such an insurance as a panacea for social problems, and I think it is dangerous when a good cause is supported by erroneous arguments. The key to the problem of social insurance and especially unemployment insurance lies in an understanding of the relation between what is usually called 'economic' and what is called 'social.' People speak of social forces or exigencies contrasting them with economic tendencies and policies. But these contrasts are artificial. There is no social sphere apart from the economic sphere." The writer genuinely elucidates most important problems of our present. . . . **LOUIS BARTHOU**, by H. A. Jules-Bois, is an appreciative paper on the murdered leader of the French Foreign Ministry. . . . **WILFRID WARD AND TENNYSON**, by Maisie Ward, is a most charming and spontaneously alive and vivid vignette of memorable figures. The famous Victorian poet laureate in his relations with the great editor of the *Dublin Review*—relations both social and those subtler ones of an editor appraising a poet by his poetry—emerges with fine, complete realism. . . . **WHAT NEXT, LEGION OF DECENCY?** by Edward S. Schwegler, analyzes on the basis of the experience of one who received from his bishop the task of leading the diocesan council of the Legion of Decency, what has and what should be done if this movement is to effect even approximately its purpose. Especially confusing, the writer found, were the multiplicity of opinions on what were passably decent pictures and what were not.

## Books Mystics

*The Life of Blessed Gemma Galgani*, by Father Germanus, C.P. St. Louis: B. Herder Book Company. \$2.75.

*The Secret of the Little Flower*, by Henri Ghéon. New York: Sheed and Ward. \$1.75.

**GEMMA GALGANI** was born in Camigliano, near Lucca, of devout and moderately well-to-do parents, on March 12, 1878. From earliest childhood, according to her biographer, she was possessed of all the natural and supernatural virtues, and "never committed a formal (deliberate) sin" of any kind. While still a child she entered into mystical experience of the Passion of Christ, with the details of which her mother had familiarized her. Intermittently she was marked with the Stigmata, and with the wounds of the Crown of Thorns and the Scourging. Familiar colloquy with the angels, certain saints—notably Saint Gabriel of the Addolorata—the Blessed Virgin and Christ Himself, was a common occurrence in her life. After a brief existence marked by the heroic practise of humility, obedience and mortification, Gemma died in Lucca, May 14, 1903, and was beatified in 1933.

The author of the present biography, Father Germano di S. Stanislao, of the Passionist Order, was Blessed Gemma's spiritual director during the last three years of her life. His opportunities for observing her were therefore ample. He draws not only of his own "copious notes" but on the "depositions of other confessors (of Gemma)," and quotes largely and frequently from Gemma's own autobiographical writings (one of which was borne off by the devil and "passed through a hell fire" before reaching his hands). His account of the facts as he knew them cannot therefore be questioned, although theologians and scientists do not yet entirely agree on their interpretation. This life as here recounted is interesting and edifying. The numerous passages in which the author explains the phases and phenomena of the contemplative life are also illuminating.

The tone of the book is one of almost unrelieved effusiveness, and probably seemed more in place in the Italian original than it does in the English translation. The amount of repetition involved in the plan of the book, and the multiplication of quoted passages, also lend a certain tediousness to the reading. Furthermore, a greater degree of reticence with regard to the physical details of Gemma's sicknesses and sufferings might profitably have been observed: and it is the feeling of this reviewer that the numerous and graphic references to the "tests" used to determine the genuineness of her virtues and mystical states—such as "being burned with a lighted taper" while in ecstasy on her deathbed—belong rather in the dossier of the process of beatification than in a volume intended for public consumption.

Henri Ghéon's "Secret of the Little Flower" is a biography of an entirely different order. In the first place, it is nothing but biography; as M. Ghéon said of his earlier "Secret of the Curé d'Ars": "This little book is history." Secondly, the style is the opposite of

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rhapsodic; it is direct, economical and matter-of-fact. It is not quite the figure of the Little Flower of the "idealized pictures" that emerges from these pages. Rather it is the living image of a girl named Teresa Martin, who from childhood "displayed a rapacity, an egoism, a spirit of conquest, in 'a word, an imperialism' of quite remarkable intensity"; who even beneath the veil of a Carmelite remained "firm and strong, tough and obstinate, imperative and victorious." She was "marked to be the prey of the pride of life": but she turned her ambition and vehemence for conquest to the task of conquering herself, of having and being absolutely nothing. This was what she in her humility called her "little way." By God's grace she succeeded so well in it that when she was dying the convent wondered "what the mother prioress would find to write in her obituary notice. 'She came here, she lived here, she was taken ill and she died,' and that indeed was all there was to be said—except that those things were done or would be done in the perfection of charity." Self-conquest in charity—that is the secret of the Little Flower. It is also the secret of all the saints, and the essence of the Christian life. It may be that the author's attitude toward the "bourgeois" aspects of the Teresian devotion will dismay many of those to whom the "little" Saint has appealed; but to have shown the greatness of her littleness, and the authentic humanity of a saint who has suffered from being too much poetized, is no small service to the literature—and to the understanding—of sainthood in general.

WILLIAM GRANGER RYAN.

## Birth Control

*The Twilight of Parenthood*, by Enid Charles, M.A., Ph.D. New York: W. W. Norton and Company. \$2.50.

THIS is the centenary of the death of Malthus, the English professor of economics who first called attention to what he considered the menace of overpopulation, though now it is admitted by those who have the best right to an opinion on the subject that the real danger is underpopulation. In the civilized countries there is a definite threat of decreasing population. This volume represents the most recent investigations bearing on declining fertility and contraceptive practise, and undoubtedly represents the last word and a very important and well-documented one on this urgent problem. It is typical of our time a hundred years after Malthus that this extensive treatment of the subject should come to us from the hand of a woman.

The *Journal of the American Medical Association* (September 8, 1934), the representative organ of the medical profession of the United States, has an editorial that is an interesting commentary on some of the author's expressions. It is suggested by the fact that in a test of more than one hundred so-called contraceptives undertaken by the Birth Control Clinic Research Bureau of New York forty-five were discovered to be unreliable. This makes it manifest that births are not being suppressed even to the extent that is desired because the means at hand for that purpose prove to be defective, and so a great many un-

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## PIETY AND BEAUTY

make a rare and precious combination. Yet when we do find them joined the effect is charming. Even of Christmas cards this reflection holds true. If they are religious they are thus far appropriate. But if they are likewise beautiful they are admirable. Horace expressed a similar thought when he said:

*Omne tulit punctum qui miscuit  
utile dulci*

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wanted children have been born. In spite of such birth control efforts as there are, the number of abortions is increasing and even in Russia, where abortion is legal and may be had for the asking, surreptitious abortions are extremely frequent.

There are some very striking expressions in the book. For instance: "The process of rationalizing reproduction has now produced a social problem of the first magnitude." In seeking to mitigate poverty by preventing the poor from reproducing they have molded the destiny of a civilization which has lost the power to reproduce itself." There are many contradictions of presumed biological principles that are supposed to be almost axiomatic yet have been disproved by modern statistical study. For instance Mr. Keynes's statement, "We could maintain a higher standard of life if we had fewer to employ and feed," fades into insignificance before Sir John Russell's expression, "Modern science, in short, has been so successful in increasing man's power over nature that it has brought us a harvest far more bountiful than we know what to do with."

The book brings out how many unsolved problems there are in this subject of population and birth control though a great many people are quite ready to talk as confidently about them as if we actually knew all about them. The book is not easy reading but certain portions that are somewhat esoteric in their scientific quality are definitely pointed out by the author and may be avoided by the unscientific.

JAMES J. WALSH.

### Fantastic Life

*Honoré de Balzac: Letters to His Family, 1809-1850; edited by Walter Scott Hastings. Princeton: Princeton University Press. \$5.00.*

THOUGH this volume contains few hitherto unpublished letters, their editor deserves praise for the manner in which he has presented this correspondence to the public, with remarks and annotations, and his book will prove a valuable contribution to our knowledge of the life of the great French novelist, a life so fantastic that there are many legends true or untrue associated with it.

As for the authenticity of Balzac's correspondence as well as that of his wife, it is almost impossible to say positively that this or that part of it is authentic or not, because there are many clever forgeries that can only be detected by an intimate knowledge of facts. Even experts like M. Marcel Bouteron have been taken in by some of these letters. For instance, in one supposed to have been written by Mme. de Balzac to her daughter, which is published in Bouteron's volume on Mme. Hanska, she is made to say that her brother Adam, my father, had just visited her in Paris on his way to Pau to meet his wife with whom he was going to Spain. At that time, 1851, my father was a widower, his first wife having died in 1850, and his marriage to my mother did not take place until September, 1854. The forger, however, knew something of events in Mme. de Balzac's family, because my father did go to Spain in 1851 as a special envoy of the Czar.

November 9, 1934

*The Commonwealth*

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In view of these facts, it is perhaps better not to study too closely all the letters attributed to Balzac or his family, and only to be thankful for the interesting reading they afford. In that respect the volume offered to us by Mr. Walter Scott Hastings stands out most prominently, if only because of the letters of Balzac's mother to him, previously unpublished. They give us a sympathetic picture of old Mme. de Balzac, who undoubtedly had many defects, and must at times have horribly bored her children with her perpetual recriminations, but who was in spite of it all a devoted mother whose affection had never been properly appreciated by her illustrious son.

I feel sure the American public would appreciate a good English translation of these letters only accessible now to a few in their original French.

CATHERINE RADZIWILL.

**The More Household**

*A Merry Eternity*, by Noel Macdonald Wilby. New York: Benziger Brothers. \$2.25.

NINE years after fiery Master Robert Ogilvie and blushing Mistress Margery Tomlyn of Sir Thomas More's household had fallen in love at the Field of the Cloth of Gold the following scene takes place: "So you are no longer my prisoner," smiled Sir Thomas. "But you have taken my heart captive for all time," protested Master Ogilvie with his best court bow. "I would sorrow to lose so sweet a fetter, sir, were it not that I intend to forge a stronger as soon as may be." He glanced eloquently at Margery; she blushed like a rose. "And may God speed that day, my children," smiled Sir Thomas, and tactfully withdrew." Fourteen years after their first fateful meeting, after conquering insuperable obstacles of their own and others' making, Margery and Rob were actually married.

This is indeed the limit to which the author taxes the reader's credulity, but both the romance itself and the way it is told—a brief sample is quoted above—are indications of the author's literary shortcomings. He or she expresses deep religious feeling and is quite successful in conveying the horror that struck good Catholic hearts when they saw the wave of the Reformation sweeping over England. The author's treatment of scruples and his depiction of the times are quite satisfactory. The deposed queen, Katharine, is an appealing figure and the book ends on a truly lofty note with the martyrdoms of Cardinal Fisher and Sir Thomas More.

In view of the author's bibliography and the detailed, often feminine, description of the glitter of court life, considerable research must have preceded the actual writing, but Noel Wilby has a lot to learn as a novelist. Lack of stylistic naturalness is most noticeable, although more concern with the characters as men and women than as figures on the stage of history might have strengthened "A Merry Eternity" considerably. A comparison of this historical novel with Sheila Kaye-Smith's "Superstition Corner" discloses the immense gap between unevenly supported good intentions and deeply Catholic literature.

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ELdorado 5-1058**Briefer Mention***Judaism as a Civilization: Toward a Reconstruction of American-Jewish Life*, by Mordecai M. Kaplan. New York: The Macmillan Company. \$5.00.

**R**ABBI KAPLAN, professor of homiletics in the Jewish Theological Seminary, New York, and organizer of the Society for the Renascence of Judaism, intends as object of his 600 pages, the formation of a creative Judaism. To render Judaism creative, he holds that it must rediscover itself, reorganize Jewish communal life, and revitalize its traditions. With him Judaism is more than a religion; it is an ancient and deeply rooted culture. The importance of the book for students in comparative religion and culture lies in the fact that it is an extensive and modern exposition of Judaism. The book reveals the Jewish soul which must be known before religious harmony and civic peace can become realities. Although distinctly Jewish in doctrine and intended as a handbook for rabbinical students, it does not attack Christianity as such.

*Palestine, the Last Two Thousand Years*, by Jacob de Haas. New York: The Macmillan Company. \$3.50.

**M**R. DE HAAS, a widely known author, journalist and Zionist, intended after thirty years of study, research and travel, to write "not a Jewish, nor Christian, nor Mohammedan, but an entirely objective history from 55 B. C. right down through the World War." He has achieved his object remarkably well, although the Jewish viewpoint is readily discernible. Students of history, especially those for whom Palestine means more than just a small oriental country, will be greatly interested in this well-written and well-documented book. It will arouse differences in opinion among historians, but that clarifies disputed matters and aids science.

*The Concise Oxford French Dictionary*; compiled by Abel Chevalley and Marguerite Chevalley. New York: Oxford University Press. \$3.00.

**T**HIS is a well-printed, well-edited and exceedingly usable dictionary. In order to include the largest possible number of words, definitions are curtailed and idiomatic phrases rendered succinctly. Even so the editors have not eliminated etymology altogether and have included a list of names. The book seems to us a bargain at the price.

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